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Notes on the History and Political Institutions of the Old World

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By

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G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press
1906

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The Knickerbocker Press, New York

PREFACE

NO claim of originality is made for the contents of the following pages. They have grown out of a set of student's notes, compiled in preparation for an examination, and for this reason, and because of some technical difficulties, it has not been found possible to insert references. The latter would not have increased the usefulness of the book in the hands of a student, and the advanced scholar will find, in the bibliography preceding the index to this volume, ample material for a more extended and thorough course of reading.

The large indebtedness of the author in compiling these notes to one and all of the works enumerated in the bibliography is hereby gladly acknowledged, especial mention being made of Professor Wilson's *The State*, upon which reliable treatise most of the notes treating of the development of the political institutions of Europe have been based, and of Professor Myers's admirable histories, which have furnished the framework for the historical notes.

According to the plan of the work, the same ground had in many instances to be gone over

twice, or even three times, to permit of a fuller explanation of some of the features of the political growth of the different nations, and this fact must serve to excuse the repetitions that have found their way into the following pages in consequence.

E. P.

NEW YORK, September, 1905.

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Ancient History

From the Beginning of Historical Information to the Downfall of the Western Empire (? B.C. to A.D. 476)

GENERAL INTRODUCTION

1. **Definition of History.** — History (from the Greek *ἱστορία*, knowledge obtained by inquiry) can be defined as the narrative of past events, and may relate either to past developments of the human race as a whole, this being the story of man-life as such (ethnological history), or record the results of man-life under the influence of instinct and reason, forming a narrative of the accomplishments of the human race (general history).

Ethnological history does not treat of the results of human activity on earth, but gives an account of the races of mankind in their essential powers and capacities. General history, the subject of this study, gives a narrative of facts and deeds, the social organisations men have created, the wars they have fought, and the results of their peaceful labours.

The field of history is limited by the insufficient data left of the time which must be taken as the beginning of human existence and the space on earth occupied by human beings. The question of the beginning of man-life on earth, while one of the greatest fascination, has not

been answered to satisfaction, and the memory as to when and where human life had its origin can only lead to more perplexing questions as to the beginning of the reasons for its existence. This question cannot be made a subject of general history, there being no contemporary witnesses to attest to the facts related, and history must record authentic testimony to its statements. This testimony is not necessarily a written record, but may be a fact transmitted from generation to generation simply by means of memory and oral utterance.

While true history begins with the advent of man on earth, written history cannot go beyond the year of about 4000 B.C., although even at that remote period there were in existence races of a very high civilisation.

The investigations of history are based on the accomplishments of other sciences, from which deductions are made as to the various stages of development through which man has passed and finally attained his present state. Astronomy must be named as the first, as dealing with the heavenly bodies and describing the laws of their motion; geology, dealing with the past and present state and condition of the earth, the changes our planet has undergone and is to undergo in the future; archæology, which investigates the traces of ancient art, architecture, language, customs, etc.; anthropology, treating of the general physical and mental developments

of the human race; ethnology, the science of the races of men and their relations; and, finally, ethnography, which gives a classification and description of the human race.

2. **Divisions of General History.** — General history is divided into three principal periods: the Ancient, the Mediæval, and the Modern. The range of ancient history is from the earliest times which we have any records of, to the fall of the Western Roman Empire; mediæval history extends from the fall of the Western Roman Empire to the discovery of America by Columbus; and modern history covers the period following, up to the present time.

3. **Divisions of Ancient History.** — Ancient history may be divided into two parts. In the first the Oriental nations are traced, and they are followed by the early history of European peoples, especially the Greeks and the Romans. With the rise of Grecian power and the first expedition of the Persians against Greece (492 B.C.) the first part of ancient history terminates, and the second part, full of heroic deeds and intellectual accomplishments, is ushered in, marking the growth and glory and final decline of ancient Greece, until Greek culture, following the westward trend of history, is passed on to their heirs, the Romans.

CHINA

4. General Sketch. — The nations that have played a prominent part in the history of the world belong almost exclusively to the Caucasian race. The Chinese, belonging to the Mongolian, nevertheless in early time reached a high degree of culture, but they seem to have reached a final point of development very long ago, beyond which they were unable to go; and ever since they have remained a stagnant nationality. Even such teachers as Confucius, who in the sixth century before Christ was instrumental in spreading a cleaner code of morals among his people, were unable to raise the Chinese to a higher plane of intellectual development. China had the oldest civilisation of any country, except perhaps Egypt. The beginning is placed by some before 3000 B.C., when some Turanians set foot on Chinese soil and occupied the valley of the Yellow River. The government, an imperial monarchy, has been preserved from the ancient times.

The natural frontiers of China in the north and west are mountain chains and desert regions, while in the east and south China is bordered

CHINA
SKETCH OF THE CHINESE EMPIRE
Gobi or Shamo
Eleuth Tribes
Tsing-hai or Kokonor
Himalaya Mts
INDIA
Mongolia
Tibet
Japan Sea
Yellow Sea
China Sea
Formosa
Hainan
Loo-choo Is
Majorcas
Luzon
Tonquin
Cochin China
Longitude East of Greenwich

by the sea. The soil is exceptionally fertile and produces practically everything needful for the support of the people.

In extent the country is equal to Europe, excepting Russia. Even in the oldest times agriculture was an accepted occupation of the people, and in order to provide suitable irrigation large canals were constructed, transforming the fields into veritable gardens.

5. **Early History.**—In old documents Fo-Hi is sometimes mentioned as the founder of the State. About the early history of China very little is known. Yao is named as the ruler in 2300 B.C., and Wu-Wang in 1122 assumed the reins, inaugurating the so-called Chow dynasty, which reigned from 1122 until 255 B.C. The dynasty of Tsin followed in 255, remaining on the throne until 206 B.C., when the Han rulers (206 B.C. until 221 A.D.) assumed the sovereignty. From 221 A.D. dates the beginning of the "Era of the Three Kingdoms," an age of civil war and bloodshed, which continued with little interruption until 590 A.D., when order was again restored by Yang-Kian, the founder of the Suy dynasty.

6. **The Written Chinese Language.** — The consideration of the Chinese language reveals some interesting facts.

The number of characters in the written Chinese language is estimated at from 25,000 to 60,000, and of these there are required for use

about 5000. The written language is more difficult than the spoken language, which consists of hardly more than 600 syllabic sounds. However, by various forms of intonation and speech they serve for all purposes. The written language consists of a variety of characters which can be divided into six classes as follows:

The characters of the first class are of hieroglyphic origin (characters representing outlines of objects), number about 600, and are called "*siang-hing.*" The second are characters representing ideas (idiographic), instead of visible things. The third class, "*hwuy-i,*" consists of a combination of both. The inverted signs, "*chuen-choo,*" constitute the fourth class, and as a rule reverse the meaning of the sense represented. The fifth class, "*chia-chieh,*" represents objects of sense by metaphor. So for instance "*chi,*" signifying "arrow," means "to the point." These classes average about 600 characters each, and all are hieroglyphic, idiographic, or determinative characters. The last class, "*chieh-shing,*" is the only one representing phonetic symbols and consists of about 15,000 signs.

The study of the Chinese written language involves the knowledge of some 20,000 characters and considering the statement that the printed signs are again different from the written hand, the magnitude of the task can be conjectured.

7. The Spoken Language. — As to the spoken language, it is to be marvelled at indeed, implying

the representation of about 30,000 words of different meanings by the use of only about 600 words, or rather syllables, the spoken language consisting of monosyllables only. This object is attained by about eight different intonations given to each syllable, which in each change of tone thus gains a different meaning. The Western ear is not sufficiently trained to the delicate phonetic shadings of Eastern intonation, and proficiency in the Chinese language can be reached only by long-continued residence among the natives.

The principal characterisation of the language is the entire absence of inflection of words, which never change their form. The grammatical relation of words in Chinese is indicated in some instances by their relative position in the sentence, by the relations of their meanings, and by many other means as remarkable as the language itself. Another strange characteristic is the possibility of using one and the same word in one instance as a verb, in another as a noun, etc.

8. Chinese Literature. — The most important products of Chinese literature, held sacred to this day, are the Five Classics, for some of which an age of as much as 3000 years is claimed. These, with the Four Classics of later dates, comprise the teachings which in China constitute the basis of all learning.

Of the Five Classics the *Book of Rites* is said

to have been written over 3000 years ago. Even to-day it is the guide for all social, domestic, and religious intercourse. The *Book of Odes*, *Book of Changes*, *Book of History*, and the *Spring* and *Autumn Annals* are attributed directly to Confucius, the great Chinese moralist, but it is believed that only the last was written by him. The Four Classics, of which three were written by pupils of Confucius (about 500 B.C.), and the fourth by Mencius (about 300 B.C.), are the *Doctrine of the Mean*, *Confucian Analects*, *Great Learning*, and the *Works of Mencius*.

During Emperor Che-Hwang-Hi's reign (about 220 B.C.), Chinese literature suffered a great loss by his edict ordering the burning of almost all the ancient writings, and only the people's reverence for their ancestors, which caused them to hide the proscribed books that had been handed down from father to son, saved the works from being entirely lost to posterity.

Reading is a knowledge possessed by nearly all Chinese, and intellectually the Chinese people are more on one level than almost any other nation of the world.

9. Government. — The Chinese are governed by an Emperor, whose power is restricted only by customs and precedent, but his position in relation to his subjects is also that of a patriarch, who, in accordance with the teachings of the Nine Classics, is to hold himself responsible for any existing discord among his people, because of

the proof furnished by any such discontent that he had failed to act with the competency necessary to the proper fulfilment of his duties toward his people.

The Nine Classics having been adopted as a part of the constitution of China, civil servants are required to be thoroughly versed in the teachings of the ancient writings, and none are enrolled in the service of the government without passing a competitive examination. The Chinese have had this system of civil service in operation for centuries, and, judged in relation to the requirements of a government designed to serve but the aspirations of the people themselves, it must be pronounced perfect, and our own efforts of late years to establish a similar system must yield a very unsatisfactory result in comparison.

10. China, a Stagnant Nation. — The geographic isolation of China must be set down as the reason for their non-intercourse with the other peoples of the world. Their characteristic trait of exclusiveness and contentedness may also account for their having supplemented the natural barriers against the outside world, the oceans, the deserts, and the mountains, by building the celebrated Chinese Wall, which was erected by Che-Hwang-Hi, to prevent the invasions of the Huns. The above-mentioned traits of the Chinese people, considered together with the ethnic uniformity of a nation numbering nearly 500,000,000 people, and with the condition of geographical isolation

added, explain to some extent the absence of Chinese influence upon the progress of the world, while the contradictory character of the Chinese, which summarily abhors all customs of the Western races, and the direct opposite of their manners and customs when compared with our own, is in a great measure accountable for their passive position in the line of great nations. It is only very recently that European influences have made themselves felt and have removed some of the obstacles to international intercourse, but whether this action was in accordance with the spirit and desire of the Chinese themselves, or whether the issue was forced upon them by circumstances, is a question that may well be left open to debate.

11. **Religion.**—The three principal religions of China, if such they may be called, are Buddhism, Taöism, and Confucianism, and to these, for a later period, may be added Mohammedanism, although the followers of the last faith are not so numerous.

Religion, in our own accepted sense of the word, can hardly be said to exist in China, for they feel no reverence, no awe, no duty, toward a Supreme Being, God, or to supernatural beings. They have the above-named systems of religion; and the nearest approach to our own definition of religion is their worship of ancestors, who indeed, in their eyes, have been elevated to such a standard of divinity that their adoration is a

genuine reverence, while their religious systems are accepted with the spirit of indifference inherent in the people.

12. Taöism.—"Lao-Tse," or "Tao-Teh-King," the founder of Taöism, is the oldest of the philosophers, having lived about 700 B.C. His teachings are in the form of a book of not more than 5000 words, but the terse, concise statements permit of an extended use of his philosophy. Taöism, as practised at present, is nothing more than an elaboration of the doctrines of Confucius, but the plain rites of the latter cult are covered by a mass of mystic symbols and superstitious practices. It comprises a spirit of fatalism, bidding the professors of the faith to look upon death as a dark passage, but urging them not to try to escape from it. Among other things, it teaches contentedness with as little as possible in life, and especially commands isolation from all foreign peoples.

13. Buddhism. — Buddhism may be regarded as reformed Brahmanism, and can readily be compared to Protestantism as related to Catholicism. The relentless teachings having practically paved the way for a more liberal doctrine, Sakya Gautama, or Buddha, made his appearance in Northern India in the sixth century B.C. with a new book of thought and dogmas. He had a great following during life, but the hold of Brahmanism was too strong to yield its place to Buddhism, although the old, intolerant doctrine

of Brahmanism was sufficiently revised to allow a more liberal and acceptable interpretation of its teachings. Buddhism attained its widest spread outside of the country where it had been conceived, and to-day it is professed by nearly one-third of the people of the world. As a reason for the spreading of this philosophical system of religion can be assigned its comparative liberality, the abolition of the many irrational and disproportionate methods of punishment in expiation of sin, and the extension of the privileges of religion to all classes.

14. **Confucius.**—Confucius, among the Chinese, bears the same position in the estimation of the people as Christ among the Christians. As has been the fate of most of the prophets, his life was crowned with many vicissitudes, and while even during his lifetime he attained a high reputation, it was not until after his death that his fame became universal. In sharp contrast to Buddha, Mohammed, etc., Confucius did not claim to have received his doctrines from some supernatural sources, and his religion is far different from the sense of the word in which it is accepted by the Western nations. His religion contains dogmas of duty and humanity only, and he taught them from a human standpoint, never speaking of God or destiny. The relations of emperor to his subjects, of husband to wife, of father to son, these were some of the subjects of his teachings, and his sole object was to make

man superior in every respect. Thus he confined himself to a field of activity distinctly human, and placed the foundation of a philosophy that had few if any of the characteristics of religion. This may account for the acceptance of his teachings in his own land; and here a comparison may be drawn between Confucius, Buddha, and Christ, the teachings of both Buddha and Christ having failed to gain a foothold among the people to whom they first preached their doctrines, while it is a fact that the acceptance of the teachings of Confucius is now universal throughout the Chinese race, with the exception, perhaps, of a limited number of inhabitants of the north-western part of the empire, where Mohammedanism has to some extent gained followers.

While there are adherents of Buddha, and others of Lao-Tse, neither of their teachings conflict with each other, the philosophy of Taöism being only somewhat more severe than that of Confucius. The strange circumstance must be recorded that all three of these so-called religions or philosophical systems of religion are practised by many Chinese at one and the same time.

EGYPT

15. The Country.—Although the southern boundary line of Egypt barely reaches to the tropics, the climate is semi-tropical in character. The cause may be the influence of the deserts that are in immediate proximity to the valley of the Nile. In northern Egypt, near the Mediterranean, rains are plentiful, but in southern Egypt showers are of a rare occurrence. The principal characteristics of the Egyptian landscape is the tranquil monotony of formation, consisting of plains unbroken by elevations, wastes of waters, or hills that have flat tops and are bare of all vegetation. The sky is cloudless most of the time; there are no mists, fogs, rainstorms, or rainbows, and there is no picturesque scenery. As a relief of the monotony, nature itself offers an abundance of bright hues at dawn, that stretch in a maze of rosy light across the sky, but this enchanting influence that changes the entire aspect of the landscape is not lasting and disappears with the rising of the sun. In the evening a similar transformation takes place, the colours being even brighter than in the morning. In Upper Egypt the air is dry to

ÆGYPTUS
Roman Miles
English Miles
ÆGYPTIUM PELAGUS
ALEXANDRIA
PLINTHINETES SINUS
ÆGYPTUS INFERIOR
HELIOPOLIS
MEMPHIS
APHRODITOPOLIS
HEPTANOMIS
OXYRYNCHUS
ANTINOE
HERMOPOLIS MAGNA
ANTÆOPOLIS
PANOPOLIS, CHEMMIS
PTOLEMAIS HERMII
COPTOS
THEBÆ VEL DIOSPOLIS
MEMNONIUM
LATOPOLIS
APOLINOPOLIS MAGNA
OMBOS
SYENE
ÆGYPTUS SUPERIOR
THEBAIS
ÆTHIOPIA
JERUSALEM
L. Asphaltites
IDUMÆA
ARABIA PETRÆA
Hercopoliticus Sinus
Arsinoe
Poeidium Pr.
Myos Hormos
Albus Portus
SINUS ARABICUS
Nechesia
BERENICE
Lepte Pr.
Immundus Sinus

such an extent that we must to this climatic feature ascribe the splendid preservation of many ancient paintings and sculptures, which to-day, after thousands of years, are as full of colour as when they were made.

16. **Climate.** — From the earliest times Egypt has been called "the Gift of the Nile," and this is a very fitting description, because of the source from which Egypt derived its existence and greatness. The Nile, flowing from the highlands of Abyssinia and the great lakes of equatorial Africa, transforms the great desert waste that in reality constitutes Egypt, into a strip of fertile land. In consequence of the enormous rainfalls in the Abyssinian mountains the Nile every year inundates the adjacent territory, and to the muddy deposit, left by the great river when it again assumes its normal proportions, must be credited the fertility of the country, which made it possible for the inhabitants to simply sow the seed on the surface of the soil and to await the action of nature itself, and even this indolent mode of agricultural pursuit resulted in crops more than plentiful for the needs of the nation. Egypt, for this reason, was regarded in ancient times as the granary of the East, and to it, in cases of famine, other countries looked for help and succour.

West of the Nile, the valley through which the river flows is protected by a range of hills, which follows nearly the entire course at a distance of

but a few miles and thus forms a barrier against the hot desert winds. On the eastern bank of the river there is another range of hills, but in much closer proximity to the river-bed, so that on this side of the river the valley averages not more than about three or four miles, while on the other side the breadth is ten miles or even more. At a distance of about eighty miles from the Mediterranean the Nile divides into two arms, forming the delta of the Nile.

17. Chronology. — Egyptian history begins with the first dynasty of Manetho . . . . . B.C. 3000

The fourth dynasty, or the period of the pyramid-builders . . . 2700

After the sixth dynasty there is a period which is not recorded in history. The next data are of the twelfth dynasty, which marks the close of the so-called Old Empire. After the period of this dynasty occurred the invasion of the Hyksos.

The conquest of Lower Egypt by the Hyksos, and establishment by them of the Empire of the Shepherd Kings 2100

The settlement of the Jews in Egypt 1900

By some historians the year 1900 B.C. is taken as the date of Abraham's visit to Egypt, and the time of the settle-

ment of the Jews in Egypt is placed by them in the year 1700 B.C.

Expulsion of the Hyksos by the Theban kings . . . . . B.C. 1600

This marks the close of the Second, or Middle, Empire. The revolution which resulted in the expulsion of the Hyksos was led by Amosis, and to him belongs the credit of having founded the eighteenth dynasty.

The eighteenth dynasty, the New Empire 1500

The nineteenth dynasty reigned from 1500 to about 1200 B.C. and rivalled the eighteenth in greatness. The period from 1500 to 1200 is the most splendid in Egyptian history.

The exodus of the Jews occurred in 1300

After the year 1200 B.C. follows a rapid decline in power, and there are very few available historical data about it.

The Persians, under Cambyses, conquered Egypt 500

After the battle of Marathon the Egyptians revolted against their conquerors. Xerxes, however, invaded Egypt and crushed the first revolt. A second uprising was quelled by Artaxerxes, but the third, under the

leadership of Mendes, also called Nepheritis, was successful in establishing the independence of Egypt.

Egypt passed into the possession of the Greeks . . . . . B.C. 330

After the partition of Alexander's Empire the Greek-Egyptian Empire was created under the rule of the Ptolemies.

The Romans annexed Egypt after the death of Cleopatra . . . 30

18. Egyptian Arts.—As is the case with most people, the Egyptians in their art express the relation to their religion. From generation to generation the images of gods, symbols and emblems, were the models for copy and improvement, and architecture itself must have received the greatest inspirations from the desire to make the temple of their gods better in every respect than the habitations of man. That the Egyptians had a wonderful instinct in building their temples cannot detract from the grandeur of conception and the sublimity of construction of the vast edifices, which even now, ages after their completion, show the proof of their elevated civilisation. The colossal dimensions of the sphinxes, the obelisks, temples, and palaces are indeed awe-inspiring, while the pyramids are proof of the character of the nation because of the difficulties that must have been encountered by the builders, who, nevertheless, even with the lack

of mechanical contrivances for the execution of their task, were never intimidated by the infinite obstacles which continuously must have obstructed their path. That one stone weighing something like eighteen hundred tons was dragged for hundreds of miles from the quarry to the structure, that it took two thousand men three years to accomplish the task, is one of the testimonials to their persevering activity, whether voluntary or enforced need not be discussed.

The sculpture of the Egyptians was in proportion to their architecture. It was colossal, but not beautiful. The most remarkable characteristic is that, although the earlier monuments showed a great amount of skill, this skill was never increased but remained always the same, never better. Religion must be held accountable for this, as the artists were not permitted to change the outlines of the earlier figures and symbols, and thus their inventive genius, which they no doubt possessed, was never given an impetus for continued development.

The same reason may be assigned for the failure of the Egyptians to reach an even tolerable degree of excellence in their paintings. They are utterly devoid of perspective, and even the drawing is very inaccurate.

19. Language and Literature. — From the ancient Egyptian, the language passed through various stages. Of the first we have the proof in the so-called Rosetta Stone, which was unearthed

by some soldiers of Napoleon while they were making excavations for a fortress. The inscriptions on this stone are written in three different characters. The first of these are the hieroglyphics. The hieroglyphics were for a long time supposed to be merely pictorial representations of the objects they meant to describe, but later researches have led to the discovery that they are phonetic writing in which the words are spelled just the same as in the Aryan languages. However, the system of writing is very complex, and it was not until 1822 that Champollion finished the deciphering of the inscription of the Rosetta Stone. The second characters, the demotic, represent the third stage of the Egyptian language, and is the language of the people that came into general use during the time of Psametik (600 B.C.) and remained in use until about the second century of our own era. The third characters on the Rosetta Stone are Greek.

To enumerate the four systems: the first is the hieroglyphic, mentioned above; the second, the hieratic, which was introduced by the priests as an abbreviation of the pictorial characters and which really consisted of the same characters turned into cursive signs. In this style of writing the greatest part of Egyptian literature was composed, and it is by the translation of the hieratic characters back into the hieroglyphic that modern science has been able to decipher the contents of the ancient writings, preserved to

our own times on the few rolls of papyrus that have been discovered. The third system is the demotic, or common language; and the fourth, the Coptic, which is the last phase of the language, bears to the ancient Egyptian about the same relation as the English does to the Anglo-Saxon.

When writing, the Egyptians used a sharp reed and two wells on a sort of palette, with red and black ink. With the black they wrote the ordinary text and with the red ink initial letters and other parts to be emphasised. The writing was done on the leaves of the papyrus, which was joined together in strips trimmed to the width of ten inches, and sometimes a paper as long as 150 feet was used, the writing being done in a vertical line from one end to the other.

20. **Architecture.**—Most of the buildings of old Egypt were constructed of stone. The valley of the Nile being rich in quarries containing the famous syenite, porphyry, limestone, and sandstone, the buildings of ancient Egypt were of materials that proved themselves nearly indestructible. There is a mystery, which has remained unexplained to the present day, about the perfect ease with which the Egyptians were able to perform their carvings and the working of stone in general. While the proof remains that they were consummate artists in this line, the means by which they performed their work has never been determined. It is not even known that the ancient Egyptians were

acquainted with the use of steel. Bronze chisels have been discovered among the ruins of Egypt, but that furnished no solution to the problem, as it is an impossible task to maintain that they worked their stones with these tools, because to-day, of those same tools, none will bear a stroke against the granite from which the edifices were constructed. That they were used seems without doubt, the sharp edges and the battered tops will prove that, but further than that it is useless to offer suggestions. The pyramids, designed as the sepulchres of the kings, are the oldest monuments preserved from the ancient times. The three pyramids of El Geezeh are the largest, but there are a great many more in the vicinity of Memphis. Of the three pyramids mentioned, one is about 450 feet high, the second not much less, the third about 250 feet. The Palace of Karnak is another remarkable structure, and its ruins, with those of the adjacent Hall of Columns, even now form to the traveller a sight so colossal that it seems impossible that such work could have been done by the hand of man. Other edifices to be mentioned are the Temple of Luxor, the Temple of Ipsambul, hewn of rock, the two Colossi at Thebes, the Sphinx at the base of the great pyramid at El Geezeh, and finally the Obelisks, many of which have been removed.

21. **Religion.**—As to the original religious system of Egypt there are various opinions. Some

investigators hold that from the ancient times dates their belief in *one God;* others, from various inscriptions, have deducted that such is not the case. However, even if at the beginning the idea of one god prevailed, there is ample proof that very soon polytheistic doctrines were adopted, but their influence was less degenerating than polytheistic ideas have been to other peoples, as the fundamental theory of the religious belief of the Egyptians was the worship of moving powers rather than of material forms. The old system of religion was very complex and a great number of gods could be cited. Of this great number the worship of Osiris and Isis was the most popular. One of the characteristics of Egyptian religion was the worship of animals. Thus dogs, cats, bulls, the ibis, hawks, were adored as deities throughout Egypt, and in some parts even other animals were revered as gods. Especially sacred was held the bull Apis at Memphis, and the calf Mnevis at Heliopolis. These sacred animals were kept in the temples and well cared for. When they died they were embalmed and an immediate search instituted for their successors. As one of the main causes of the mental debasement of the people, which finally brought disaster and oblivion to the great nation, must be held this worship of animals, and its extension again can be ascribed to the overwhelming influence of the priests.

22. **Classes.**—The people of Egypt were divided

into three great classes: the priests, the soldiers, and the common people. Into the class of priests were also reckoned the prophets, scientists, artists, sculptors, and embalmers. The priests were the richest, most powerful, and most influential. They had a great sway over the common people, and as they held the life of every Egyptian in their hands in the right to decide the minutiæ of the religious rituals, which were unflinchingly obeyed by the people, not even excepting the king, their power can well be imagined. To the priests belonged one-third of the land, and they were not permitted to perform any labours outside of their sacred duties. For this reason they were granted ample support, and contributions of wine, corn, and animals brought for sacrifice furnished them abundant means of maintenance. Their discipline was very exacting. They were expected to bathe twice every day and twice every night. On every third day they were to shave their entire bodies, and the clothing they wore was of linen, as wool was considered unclean.

23. **The Army.**—Of the army of Egypt it can be said that its successes were due to the discipline rather than to any excellency of leadership or personal heroism. The soldiers formed the second class in rank, and to each was given a certain portion of land that he might therefrom derive the means of subsistence, but he was not allowed to follow any art or trade. When a war

broke out, the armament was furnished to the soldiery from the governmental armories; trumpets were used in giving the command to advance, to charge, or to retreat. Battering-rams and protecting sheds were used by them as by the Romans. The cavalry service was unknown in old Egypt, but after the expulsion of the Hyksos war chariots were introduced.

24. Medicine and Embalming. — Egyptian doctors had a great reputation among the ancient nations. Every doctor was a specialist in his line, and he was not permitted to depart from the set mode of treatment, so that if he did so and the patient died, he was adjudged guilty of murder.

The modern signs for grains and drams are of Egyptian origin.

Embalming was as much a profession in Egypt as the practice of medicine, and the bodies of all, except perhaps those of the very poorest, were in some way or other protected against decay. In embalming a body the embalmers at first removed the brain through the nostrils, then the entire viscera were removed and deposited in urns after having been thoroughly cleaned. Then the body was filled with myrrh, cassia, and other fragrant substances and it was carefully sewn up. After having been submerged in carbonate of soda and salt for about two months, the body was washed and wrapped in linen bandages, which on the inner surface

were covered with a kind of glue. Finally the mummy was put into a wooden receptacle in the form of a man and set upright against the wall. The cost of embalming was very different according to the mode pursued, and a range as wide as between $1000, or rather its equivalent, and practically nothing, may be indicated, as the bodies of the poor were only salted and dried and then laid in trenches in the desert.

25. **Origin of the Egyptians.** — The origin of the Egyptians is hidden in darkness as is the origin of most of the races. We come to know of the existence of a race, then of another, but where they came from we are unable to determine, and it must be concluded that nations as well as individuals have no knowledge of their own infancy. It is asserted, however, that at a period so remote as to be entirely removed from the earliest records extant, a small population of the aborigines was displaced by another race in Egypt; and it is conceded that these invaders were not Semites nor Negroes. The motive for their coming into the Nile valley is the same as the reason for the migration of other peoples: over-population in the original homes of the tribe, the adventurous spirit and desire for conquest, and finally the strange cosmic influence which seems to draw all animal and human life toward the West. They came into the country for the same reasons that the Celts, Hellenes, and Teutons entered Europe, and it is reasonable to

assume that the influence of the original inhabitants of the country upon the invaders was not greater than was the influence of the first inhabitants of the lands north of the Mediterranean upon the later immigrants.

26. Organisation and Government.—The fertility of Egypt's soil, the tilling of which seemed to destine the people to an agricultural nation, soon resulted in the acquisition by the people of comfortable means of living and naturally roused the predatory instinct of the surrounding tribes. This gave cause to the creation of a soldiery, and as with each successful defence of the country the soldiers gained in prestige, the formation of a preferred caste was the immediate result. On the other hand, as the reason of the establishment of the caste of priesthood may be assigned the inability of the common people to explain many of the phenomena occurring within their sight, the most remarkable of which the regular rise and fall of the Nile must have seemed to them. While they could but look upon the wonder in astonishment, the priests assumed the task of accounting for the order and cause of things, thus establishing a system of natural and religious philosophy, which necessarily resulted in their being held in equal awe and reverence as the mysterious phenomena.

As to the formation of their government, it may be said that the conditions of the country were pre-eminently favourable to a monarchical

form, as the people, equal relations as to soil, industry, interests, disposition, and the physical surroundings naturally suggested a strong centralised government, military in its methods.

THE EARLIEST FORMS OF GOVERNMENT

27. Sources of Study. — It is deemed advisable to interpolate a short consideration of the earliest sources of government, before continuing the historical notes, in order that the statements referring to the social organisation of the different nations that will come under observation may be fully comprehended. It is of great importance as stating some of the basal concepts of political science as related to history.

Modern research into the subject of social organisation in its primitive stage, and of the development of government, the visible form of social organisation, must be conducted on lines radically different from the attempts of earlier times to reconcile the various causes and effects of the progress of the human race by conjecture pure and simple, in accordance with the conceptions of abstract speculation.

The comparative method of study, which Freeman calls "the greatest intellectual achievement of our time," as applied to the inquiry into the origin, nature, and development of the manners and customs, the social institutions, and the religious ceremonies of the different nations of

the earth, has removed the results obtained from all association with random guesswork, and while its proofs are necessarily internal, the subject practically excluding the possibility of introducing external evidence, while some of its arguments depend upon facts beyond its own range, in a larger measure even than the allied science of comparative philology, thus producing a result somewhat less satisfactory, it has nevertheless caused the light of knowledge to be spread over many subjects that had hitherto been veiled in darkness.

The traces of primitive institutions preserved to this day in law, tradition, or custom, historical accounts of developments of single communities or nations, theories, rumours, or facts related in narratives of travellers about races still extant, or records of historians describing ancient laws and customs, the ancient legends and myths, supplemented by archæological remains, all these furnish a vast and interesting material for this study, from which by patient comparison and analysis, may be reconstrued periods removed from our direct observation.

28. Theory of Evolution.—The subject is one of great difficulty, however, and leads incidentally to many questions for solving which the data at our command are still inadequate, as even the fundamental question as to the priority of savagery to any form of civilisation is in fact a quite open one, because natural science has not

yet placed the theory of evolution upon such firm basis so as to make it absolutely unassailable, and positive historical proofs are as yet wanting to confirm either view.

While history shows facts of both movements the transition from a savage into a civilised condition would seem to have been the more frequent of the two,

but in fact, any progress is extremely rare. As a rule a stationary state is by far the most frequent condition of man, as far as history describes that condition; the progressive state is only a rare and an occasional exception. Very few races have been capable of even the meanest sort of history, and when History begins to record, she finds most of the races incapable of history, arrested, unprogressive, and pretty much where they are now.—(Bagehot.)

China and India furnish the best examples of these stagnated nationalities, and no doubt the unfavourable situation of both countries for free intercourse with other nations, their isolation, and the geographical character of the country, constituted potent factors which led them to subside into the well-worn ruts of antiquated customs, after the great stream of migration had turned towards Europe, leaving them behind to themselves, with the ancient customs hardening around their social bodies, causing their social organisation to become rigid and stationary.

Thus it was with the majority of the human

race, while in the case of the minority custom was changed by conflict, altered by the multiple influences of conditions and circumstances met in the movement toward the West, and the intellectual horizon of these races was broadened by these experiences and the contact with other peoples, whether in peace or in war.

The question must arise now, why the natural causes have not produced the obvious effects, and why the fortunes of mankind have been so different from what the above would lead us to expect.

History shows a mental advance, but only in nations which have participated in the actions of history, and only so long as this part has been continued. It may be said that "many of the races now standing far behind in a mental point of view will in the future have made a great advance." And in the case of other races, "destruction in the struggle for existence as a consequence of their retardation (itself regulated by the universal conditions of development), is the natural course of things."—(Schmidt.)

Many instances of progress can be followed from step to step, history showing to us the Greeks of the half-savage state pictured by the *Iliad*, gradually ascending into the period of their high development as described by Xenophon and Thucydides; the Romans, exchanging the life of the robber band of the eighth century before our era for the splendour of the Augustan

age; or, again, the Arab savages rising until they display the glories of Bagdad or Granada, while in our own times we shall be willing witnesses of this process of evolution from barbarism to civilisation in Russia, where the abolishment of serfdom has instituted a growth of liberal institutions.

Undoubtedly there have been cases of retrogression, but a very strong argument in favour of the theory that the existing are not the descendants of civilised ancestors, and that the primitive condition was one of utter barbarism, seems to be the fact that "races which fall back in civilisation diminish in numbers," while "the whole history of men shows how the stronger and progressive increase in numbers and drive out the weaker and lower races."—(Lubbock.) Thus the oft-cited instance of the Weddas, whose language comparative philologists pronounce the descendant of the highly developed Aryan form of speech—the Sanskrit—and who, therefore, are believed to be degenerate descendants of the Aryan conquerors of India, may be taken for a case of such retrogression, admitted by the propounders of the theory of evolution themselves.

Government, one of the most striking of those institutions of the human race having reason, convenience, and interest as their original motive, presents in its various divergences from a simple radical into many varieties an evolutionary diagram no less startling than that of the

progressive formation, by numerous intermediate stages, and through influence of secondary laws of our planet, from nebulous germinal matter into a fixed and organic condition. The rise of man himself from the germ of life through the various processes of growth, changes, and adaptations, no less true than the spread and development of human speech, characterised by the same phenomena, the survival of some, the stronger and better, the extinction of other varieties, the fixing of the better elements, and their development into special forms,—all these seem to be but additional arguments in favour of the theory of evolution.

There undoubtedly was a time when there was no government at all, as certainly as the social organisation of the present day forms one of the most conspicuous facts in history. Between these two points there must necessarily lie a beginning of government, if the application of the theory of evolution is deemed permissible. It had some beginning, an undiscoverable origin; there must have been a germ, an embryo, and a birth, with the subsequent stages of infancy and growth to maturity.

Many theories have been advanced as to the origin of government, and among them most important is the so-called Contract-Theory, with which such notable names as Hooker, Hobbes, Locke, and Rousseau are connected.

29. Various Conceptions of Government.—The

theory that government originated in contract assumes that there is another law besides and above the law of men, namely, the Law of Nature. Strict adherence to the dictates of this law, which is binding upon the consciences of men, would have enabled them to live together without friction, as the Law of Nature, according to Hobbes, teaches the doctrine of "doing to others as we would have others do to us"; but as the passions of men prevented their complying fully with the provisions of this law, and caused the antagonistic part of their character to bring about belligerent disputes, mutual extermination would have been the unavoidable result of these quarrels, according to the advocates of the Contract-Theory, unless some step was taken which would restrain the selfish passions of men. This step is said to have been the Social Compact, by which men agreed to enter into one community, where their respective rights would be judged by a common authority, to which they submitted. This theory, however, has no historical foundation. The contract was the result of a complete change in the primitive social order, in which the blood of each man designated the career of his life, from which there was no possible deviation, so that a man born a slave necessarily remained a slave all his life, because it was impossible for him, no matter how great his efficiency or fitness for some higher social position, to rise above his parentage. The existence of a social organisation

based upon contract would hardly have been possible without the feeling of respect for the law, which is a modern element of action. In the primitive social organisation the reason for the submission to a common authority was not a contract, but mutual subordination, and the bonds by which men were held together were not those of reasoned regard for law, but instinctive respect for authority. Ancient tradition presents another theory for the origin of laws and customs by the assignment of one original Lawgiver, either human or divine, who gave to the nations the principal form of their government; but in this theory, which contemplates systems as made, not as developed from a crude original, the part played by conscious choice is greatly exaggerated, as it ascribes to one individual the creative power in framing complete political systems.

There is some truth, however, in both theories. Government was affected to some extent, after having sprung into existence, by deliberate choice, although this human effort was not exercised to create, but only to modify government in accordance with the requirements of divers conditions, and it did not originate in contract, nor was it created by any one individual, and was simultaneous with the origin of the family.

The modern definition of the State ("A State is a people organised for law within a definite territory") limits sovereignty to some particu-

lar lands, but the primitive States were nomadic organisations, who changed their habitations frequently, because the members of the organisation were either hunters, fishermen, or herdsmen, and were thus led by the very nature of their occupations to seek new hunting-grounds, new streams, new pastures, as the old ones ceased to furnish them with easy means of livelihood. Sufficient evidence of this is furnished by the histories of the Franks and other Germanic nations. In their organisations no reference was made to the land they occupied, and the heads of the organisation were the sovereigns of the people, and not of the land. With the cessation of the migrations, when these social organisations became closer associated with the land in which they obtained their sustenance, and the people added agriculture to their other occupations, political organisation began to be identified with the land occupied. However, this was attained by a slow process of development and was entirely separate from the idea of government. In the primitive organisations the people were bound together by close ties of real or assumed relationship, and the great difference between the primitive and the modern State lies in the members of the former having lived together because of their mutual relations, while the members of the latter may be said to be related, socially, because they live together.

30. **The Family.**—The analysis of the process

by which governmental institutions have been evolved, reveals the fundamental fact that government originated in blood-relationship, and that the family was the original of primitive society, resting upon status, and not upon contract. Thus the method by which the sexes are joined for the increase and preservation of the race becomes an important subject of investigation, with the view to bringing into clearer light that original unit of social organisation—the family—which has furnished the first adequate form of government.

At the present time under the name of the *family* is understood the group consisting of a man, its recognised head, his wife, and their children, these persons forming the innermost circle of relationship—relationship being reckoned by degrees and counted through both father and mother.

Until lately the opinion was universally accepted that this group existed in practically the same form, with the father at its head, from the beginning of society. It was believed that "no other form could be more according to nature, more primitive, and that this family was the germ from which all societies had been developed."

Given such a family, as the children and their descendants married, a number of smaller groups would be formed round it, separate from one another, but all subject to their patriarch, in whose family they would be as long as he lived. They would prob-

ably separate from each other at his death and expand and multiply by themselves; but in the course of time the family groups thus arising would find it convenient to go on living together, and thereafter they would become a set of separate tribes, many of which would be neighbours, and which might form in time the population of a district. Then, the remembrance of their origin remaining, it would be easy for them to act together for common purpose; and this point arrived at, the descendants of one man would be well advanced in the progress toward the modern idea of a people or nation.—(McLennan.)

Sir Henry Maine, in his *Ancient Law*, treats the patriarchal family as primitive, and his views are by many accepted as final. However, the investigations of the Swiss professor, Bachofen, the author of *Das Mutterrecht*, and of the Scotch lawyer, John McLennan, at about the same time when Sir Maine wrote his *Ancient Law*, brought forth the theory, supported by many facts, that in ancient times there had existed a system of kinship through mothers only, and that this system had long preceded that of an established tie of blood between father and child.

Maine offers the Roman family as the true type of the primitive family, describing the same as consisting of the paterfamilias, who possessed virtually unlimited authority over his household, his wife, his children, the persons adopted into the family, and the slaves. He states the primitive relationship as being simply the tie of

common subjection to the paterfamilias, and also that women on the day of marriage become the subjects of a new paterfamilias, there being no marriage between persons of the same family, so that the descendants of a woman would be separated from the family of her birth, thus causing relationship in the course of time to be traced exclusively through males. The relationship was called at Rome agnation, and Maine deduces that clans, tribes, and all later forms of social organisation would be based on this agnatic relationship. The form of family just described seems, however, one too complex to have belonged to primitive society, and Maine's theory is liable to some special objections.

The arguments pro and contra upon this question are many, but the discoveries of the latter half of the nineteenth century have opened to modern research such vast and stupendous views of the past, that the age upon which Maine's arguments are based cannot be regarded as being the age of primitive society, and its institutions, comparatively speaking, may be held to be modern rather than ancient, if the ages preceding that period are taken into consideration.

Although the evidence accumulated lately points rather more to the fact that the patriarchal family was a derived form, nevertheless the highest races trace back their social organisation through tradition to a patriarchal family,

this being especially marked in the case of the Greeks and Romans, and most of these peoples who have gained importance in history believe in the common descent through males, from a male ancestor, either human or divine.

At the beginning of the lower status of barbarism, nowhere extant at the present day, men are supposed to have dwelt in a horde, very much after the fashion of gregarious animals, and if the sexual relations of the savages of our own times, among whom "after the battle the wives of the conquered, of their own free will, go over to the victors" (Spencer), represent an improvement over a previous state of things, that previous state cannot have been anything much different from utter promiscuity of sexual relations and consequent confusion in offspring.

There is every reason to suppose prehistoric man to be deficient in sexual morality, as we regard that morality. As to the detail of "primitive marriage" or "no marriage," for that is pretty much what it comes to, there is of course much room for discussion.—(Bagehot.)

Out of this state, by gradual and very slow development, through various stages, the rude form of a family group was evolved in which kinship was reckoned through mothers only, and the chiefship never descended from father to son.

31. **Kinship.**—The intermediate stages in the development of the family from the miscellaneous

mating of the sexes in remote prehistoric times to the present form of monogamy, which has been prevalent among the enlightened races, seem to have been first polyandry, and afterwards polygamy.

This theory would imply that in obedience to the social instinct, of which marriage was a result, an organic development by the line of the female was first attempted. The woman was made the central fact, the ethnic descent for the tribe being drawn through her. The men of the tribe were arranged around the woman, and any of the men might be the father of her offspring, to whom the woman thus stood in the relation of mother, and the entire tribe for the father.

Then came the change of kinship, as it occurred among Aryan and Semitic peoples, which marked one of the most important revolutions in the history of mankind, the character of society being greatly altered by the substitution of kinship in the paternal for that in the maternal line.

The time when this change took place cannot be stated with any degree of certainty, although there is much evidence pointing to the period after the domestication of animals had resulted in the acquisition of property by individuals. There had been but little property in primitive society, excepting, perhaps, weapons, clothing, and trinkets. Real estate was entirely unknown, as the land was simply occupied by the tribe.

From the beginning the development of poly-

gamy and monogamy, both dissoluble forms of marriage, may be construed, taking the possession of property for the instrument it represented in the establishing of distinction in wealth and rank, enabling the man of property to attach to himself subordinates, to defend himself against intruders and robbers, and to maintain a separate household, thus initiating the exclusive possession of wife or wives. The richer among the people were probably those among whom polygamy flourished to a greater extent, and the fact that such large families, by different mothers, could be held together only if kinship were reckoned through the father, may have been a factor in effecting the important change of transferring kinship from the maternal to the paternal line.

We are, therefore, led to suppose that in this way was originated the patriarchal form of the family, which even in its crudest form constituted a vast improvement over the family described before.

The man had now become the central figure in the organisation, and thus the evolution proceeded to the establishment of monogamy, or single marriage. The affinity to, or rather the derivation of, the latter organisation, from polygamy is indicated by a certain predominance which the male still maintains in the organisation of the family and the laws of descent. He it is who in general owns and controls the property, from whom the offspring derives its name, and

who still constitutes the single line of descent from ancestor to posterity. The tendency in the present age to perpetuate the name of the woman in the offspring, and to establish in her line equal rights of inheritance and descent, are only evidences that the law of variation and adaptation is still operative in the determining of the methods by which the family is to be constituted.

32. Development and Organisation.—In order to trace the development of this patriarchal family, we must consider first the family group of the original founder, with his wives and children, both males and females. The male descendants remain members of the family, the females continue as members only until the time of their marriage, when they become members of the families of their husbands, while the wives of the sons of the patriarch, taken from some other family, become members of the family of their husbands. This order is continued through generations; the sons remain and their wives become by their marriage members of the family, while the daughters cease to be such on the day of their marriage.

In observing the organisation of the patriarchal family we see at its head the eldest male descendant of the founder, the patriarch, and its membership is constituted by all the male descendants on the paternal side from the original ancestor, their wives, and the females descended on the paternal side still unmarried.

The eldest son becomes patriarch upon the death of the founder, and his son succeeds him, or, if there be no son, his brother assumes the headship of the family.

The persons mentioned constituted the membership of the patriarchal family, bound together by ties of actual blood-relationship, by birth or marriage. However, the patriarchal family was not constituted only by persons actually bound to each other by blood-relationship, there being also in its inner circle slaves and other persons adopted into the household, who, after having been admitted to the secrets of the family worship, and made participants in the solemn rites in the presence of the Sacred Fire, became members of the family not only in name, but in fact as well, all distinguishing features being obliterated by the solemnising of their initiation by the religious observances which accompanied the adoption.

The patriarchal family, constituted as above, existed entirely independent of all external authority, representing a complete and separate social body, in which the patriarch was the only source of authority.

The patriarch was regarded as possessing almost unlimited powers over the persons constituting the membership of the group, and they were held responsible to him for all their actions.

In the course of time this absolute power must of necessity have become modified, and

undoubtedly custom exercised the prevailing influence in effecting the restraint laid upon patriarchal authority.

There were no recognised conceptions of law regulating the affairs of the organisation, but the rules for the conduct of the different members of the household, the assigning of the various family duties, the inflicting of punishment upon individual members of the family—all these actions were dependent upon the coercive power of custom. Success in life and its affairs no doubt attended those families best which applied the regularity, certainty, and order of the rules of custom most consistently, and thus served to create

what we may call a custom-making power, that is, an authority which can enforce a fixed rule of life, which, by means of that fixed rule, can in some degree create a calculable future, which can make it rational to postpone present violent but momentary pleasure for future continual pleasure, because it ensures what else is not sure, that if the sacrifice of what is in hand is made, enjoyment of the contingent expected recompense will be received.—(Bagehot.)

33. Custom. — The regard for custom and precedent was influenced also by the practice of ancestor-worship, one of the most persistent of the institutions among the early Aryans, and thus the rules of custom became, gradually,

equivalent to a law, which effectively arranged the affairs of the family, and regulated its transactions as well as the part taken in the performance of various duties by the different members. It prescribed all details of daily conduct in imperious and inflexible rules, which left no room for individuality, and the required observance of the practices of the ancestors was rendered arbitrary by superstition. In the family the will of the father was supreme, while outside of the family the changeless dicta of religion constituted the highest authority. The tendency for this inexorable law of custom was to check all political development, and this tendency towards stagnation has been fulfilled in the case of the majority of the human race, which has remained stationary at one or another stage of political development, while the minority in time relinquished the primitive practices entirely, and entered upon the road to progress.

In the beginning custom was quite flexible, attaining its fixed character only in later periods. It doubtless occurred quite frequently that group separated from group during the nomadic life of early society, and custom not having as yet assumed the changeless character it acquired in its old age, it was influenced to a great extent by surroundings and circumstances, and thus a custom quite different from that of the parent group was introduced. This difference in customs between peoples of originally one and the

same stock alienated them from each other in all respects, and became the cause for war, a competition of customs, in which naturally the better custom, the superior discipline denoted by this appellation, prevailed, as is shown conclusively by the fact that the progressive races of to-day inhabit and control the most advantageous districts of the world, while the peoples who have permitted the ancient customs to crystallise around them and thereby check their progress, so that their culture and social development remain to-day at a stage which they had reached in their earliest history, occupy the less favoured parts of the world. These changes of custom were effected during the migration of the progressive races to the West, in the movement towards their permanent abodes.

We are now brought within sight of the first authoritative council, having power to give decisions in regard to questions of custom. Such was the Family Council, consisting of the elders of the family, and its authority probably extended beyond the management of internal affairs to the supervision of transactions and negotiations with other families.

The internal state of the family was influenced by various customs, of which the most important were the maintenance of the Sacred Fire, the worship of the dead, the marriage ceremony, and the custom of adoption.

The first of these customs is interesting mainly

on account of its connection with other family customs, in which it played an important part. The Sacred Fire, which was kept constantly burning on the family hearth in the midst of the dwelling, was regarded as a sort of living deity, whose assistance and watchfulness were necessary to the welfare of the family, and it was the virtual centre of family life, the food being cooked by its aid, the sacrifice or the funeral pyre lighted from it, and no stranger being admitted into its presence.

The custom of the worship of the Sacred Fire probably originated in the ancient usage to bury the dead in the houses, and "we may suppose, therefore, that the domestic fire was in the beginning only the symbol of the worship of the dead; that under the stone of the hearth reposed an ancestor; that the fire was lighted there to honour him" (Coulanges); but this is merely conjecture, there being no historical proofs to substantiate it.

The worship of the dead was simply the worship of ancestors. It was offered by the family only to deceased persons who had belonged to it by blood, and for the funeral meal, renewed at intervals, participation was reserved to the members of the family only, all strangers being jealously excluded, as the belief was that the ancestor would accept no offerings except from his own family.

As in all other family ceremonies, the patriarch

acted as officiating priest in the performance of the religious rites, and the care of the Sacred Fire was confided to the patriarch's wife.

34. **Marriage.**—In considering the marriage ceremony it must be borne in mind that woman as well as man took part in the religious acts of the worship of ancestors and of the Sacred Fire. The daughter from her infancy invoked the Sacred Fire with her father; it was her god as well as his. When she was about to marry, the consequences of this resolve, in accordance with the changeless principles of the ancient religious belief, suggest the gravity of the step taken by her, for on the day of her marriage she ceased to be a member of the household in which she was born.

> She must give up the god of her infancy, and put herself under the protection of a god whom she knows not. Let her not hope to remain faithful to the one while honouring the other; for in this religion it is an immutable principle that the same person cannot invoke two Sacred Fires or two series of ancestors.—(Coulanges.)

This fact was probably originated by the isolated life led by the families, which made it impossible for a person to belong at one and the same time to two different families. The change in family thus involved a change of religion as well, because the worship of her husband's god, the Sacred Fire of his family, included different rites, different mysterious ceremonies, and as no one

was privileged to make sacrifices to the Sacred Fire except one born near it, it was well to mark the marriage, a change of family, by a fitting ceremony, which would imply the initiation of the young wife into the new religion as well.

The marriage ceremony, as a rule, consisted of three separate acts. The first was the religious service at the hearth of the father of the bride, the father, through whom she was attached to this hearth, again detaching her from this bond. The second part of the ceremony was the carrying of the bride to the house of her husband, and the third her introduction into the worship of her husband's family by a grave and earnest ceremony in the presence of the sacred house-fire, which united man and wife by the powerful bond of the same religious belief.

The ceremony was, of course, subject to many variations among the different Aryan peoples; one feature, however, may be traced in all of them, that is, the change of family by the bride.

35. **Adoption.**—The custom of adoption may be designated as an extension of the principle which made it possible to admit the wife into the worship and family of her husband, and a likeness may also be observed in the ceremony attending the adoption, which was nearly a copy of the marriage ceremony. The original reason for adoption was the necessity of preventing the extinction of the worship of ancestors, in cases where there was no son. "To adopt a son was,

then, to watch over the perpetuity of the domestic religion, the safety of the Sacred Fire, the continuation of the funeral offerings, and the repose of the *manes* of the ancestors."—(Coulanges.)

The Hindu and Greek laws state this reason plainly, though in Rome there were adoptions in many cases where there was a son by nature. Little doubt can be entertained but that the fear of extinction of a family constituted the main reason for the introduction of the custom of adoption.

The theoretical isolation of the patriarchal family group from the rest of the world is strongly illustrated again by the ceremony of adoption, in which, the same as in the marriage ceremony, there were a renunciation of the old worship and an introduction into the new family religion. However, the custom of adoption must be set down as a mark of decay in the original features of the patriarchal family. It was nothing more than an artificial grafting upon the original stock, and the result could not have been anything else but a decrease of the esteem in which the principle of pure blood-relationship was held by the ancient peoples.

The development from the individual patriarchal family into a more extended social organisation must now be traced in order to convey an idea of the process by which the simple form of governmental authority vested in the head of the household was transformed into the complicated political arrangements of civilised nations.

36. Evolution of the State. — The first step in this development was reached by the steady growth of the patriarchal family, by natural increase, as well as by adoption, resulting in the forming of the clan.

The numerous branches constituting this new form of social organisation were not held together by the actual father of the entire enlarged family, but the actual progenitor was now replaced by some selected elder, who exercised the authority of the head of the family, which still was bound together by the bonds of kinship.

A clan was essentially a juristic organisation. Its members have common rights and duties, among which marital rights and duties were of the first importance. A man could not marry his clanswoman, therefore, no clan was self-perpetuating, and a tribe accordingly comprised two or more clans whose members intermarry.—(Giddings.)

Families often split up, or sent little colonies from their midst. Of course, after the pursuit of agriculture had been taken up, such separation was by no means as complete as it had been during the nomadic state of the race. Close intercourse continued to be maintained with the parent stock, and thus, in the course of time, was evolved the tribe, the members of which were all united by a common origin, compacted by blood-relationship either real or assumed, that is, each individual member of the tribe was

either born a member or had been made a member by adoption into one of the families constituting the tribe, or, perhaps, entire families had been adopted into the tribe, thus furnishing an instance of a still further extension of the principle of adoption. In this form of social organisation each separate family and clan would continue in its internal relations the peculiarities of patriarchal rule, but the heads of the different families would now be related to each other on quite a new principle. While they would not now be members of one and the same family, subject to the authority of one common patriarchal chief, they would still be united by the bonds of common interests, and the power of the patriarch within his own circle would gradually decrease, because of the weakening influence of the fact that the family had ceased to be the bond of union, although the units composing the new organisation were themselves groups constructed on the patriarchal type. As long as the family had been the only body of which an individual was a member, the loss of any share in the rights as well as the property of the family was the consequence of the termination of this relation by the individual, but after the family had become a part of the tribe such separation ceased to be as difficult to accomplish, as, even in case the household were subdivided, the component parts would continue united in the tribe. This undoubtedly constituted an additional factor in

the decay of the patriarchal authority; and as the importance of the relation of the individual to the family diminished, the relation to the tribe continued to grow in importance.

The tribe now absorbed the regulation of many affairs originally within the exclusive power of the patriarch, completing the establishment of the first distinctly political organisation, which was fully sufficient during the period of nomadic habits. When the migrations ceased, the need of a larger power became evident. Tribes now united into a State, this union being effected either by alliance or conquest, and in this developed form of social organisation both the clans and tribes lost much of their individual importance, the foundation of the State being again laid upon the organisation of the family, while clan and tribe remained "religious corporations" simply, or acted as "the convenient units in the representation of the State."—(Wilson.)

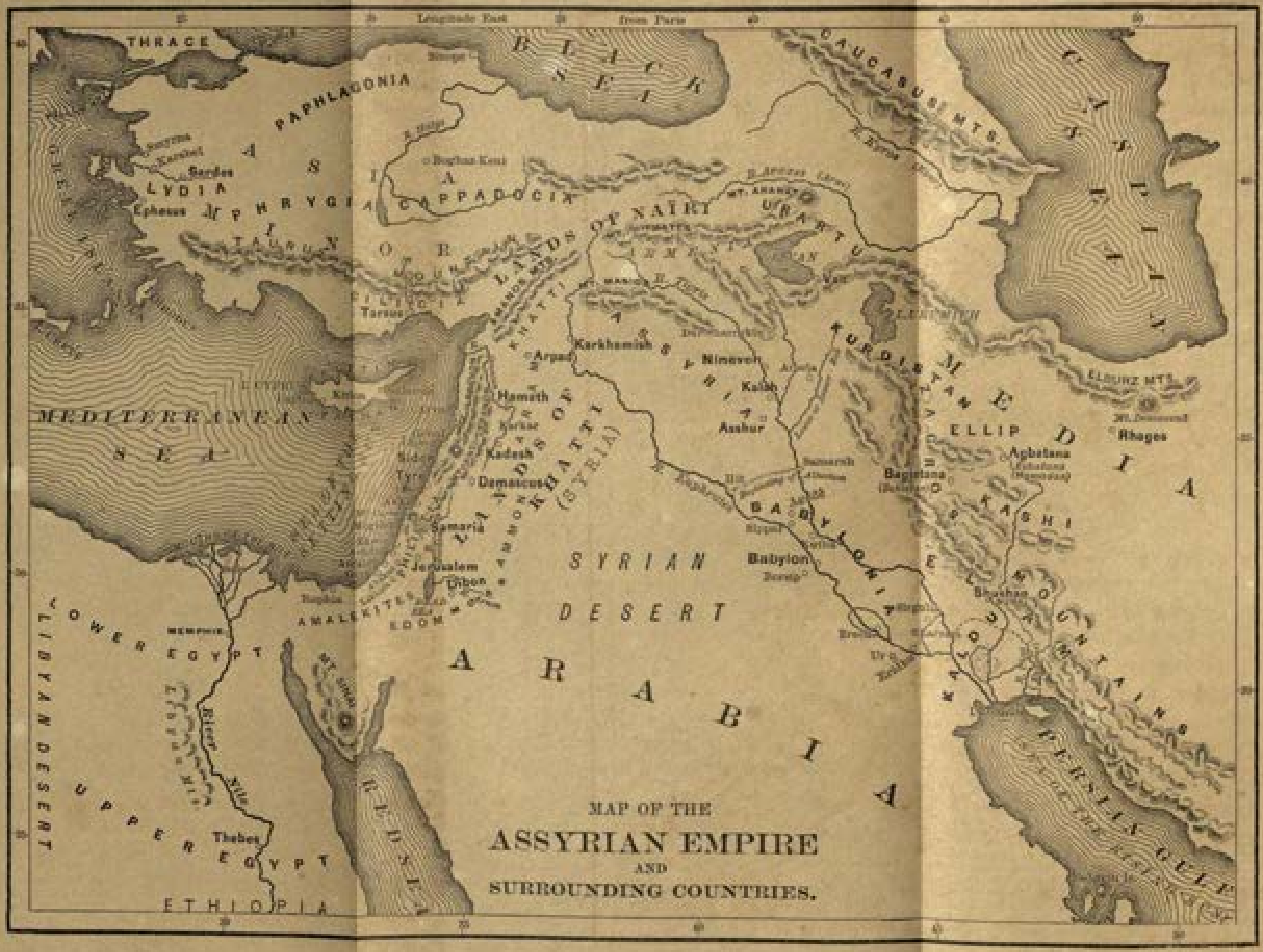
Institutional changes were brought about by the influence of race competition, as the changes wrought in the customs of various nations by war and the assimilation of conquerors and conquered, tended to bring about the abolition of slavery to habit. Another factor was the tendency toward imitation of the more successful and powerful races by their less favoured neighbours, who were led to change their own customs by adopting those of the rival race, finding this to be necessary if they wanted to make themselves capable of

attaining the same measure of success. In times of strife and conquest individual leaders in war, as well as pioneers in new countries, often broke the bonds of fixed custom, substituting their own individual ideas, which, under the circumstances, not being hampered by the dictates of conventionalities, they were easily able to do. If their measures were successful, they furnished the models for imitation by others, and thus new elements of change were introduced into the national life.

One of the earliest of these changes was the substitution of an elected ruler for the oldest member of the reigning family, who hitherto had invariably been chosen as the chieftain. Now the wisest or the bravest member was selected as the head, and often the choice was made from some other family.

Undoubtedly the fact that real blood-relationship had become very obscure with the growth of tribes into nations, so that kinship was hopelessly confused, had much to do with the bringing about this change, by which family government became distinctly separated from race government.

While the State was still conceived as the family, its head was not now natural, but political. The hereditary title was eliminated, the family ceased to dominate the State, and the opposite became true.



MAP OF THE

ASSYRIAN EMPIRE

AND

SURROUNDING COUNTRIES.

CHALDÆA, ASSYRIA, AND BABYLONIA

37. **The Mesopotamian Region.**—We now come to the history of the Mesopotamian region, formed chiefly by the valley of the rivers Tigris and Euphrates. It begins in about longitude 38° E. and latitude 38° N., and extends to the south-east until it narrows to a point on the Persian Gulf in about longitude 48° E., latitude 30° N.

The southern part, lying between the two rivers, has for nearly 500 miles the characteristics of a valley, but the northern part is a hilly country which finally develops into a plateau bordered on the north and east by mountain ranges.

The sources of the Tigris and Euphrates are in the mountains of Armenia, the Euphrates rising on the north side of the mountain range, the Tigris on the south. The length of the Euphrates is about 1800 miles, of the Tigris about 1200 miles. Both rivers are subject to annual floods, which are caused by the snows in the Armenian mountains dissolving and filling the upper tributaries of the rivers. Unlike the Nile, whose overflowing is very gradual and seldom accompanied by disaster, the waters of these streams, especially

those of the Tigris, rise so quickly sometimes as to submerge the valley in the course of a few hours, often occasioning great destruction.

The fertility of the country was the wonder of the Western nations, and of Chaldæa Herodotus says that grain yielded three hundred-fold, and that the blades of the wheat-plant and the barley-plant were often four fingers in width. Herodotus even declines to make any specified statement about the height of other plants for fear that he would be accused of exaggeration, and he adds that what he had written might also appear incredible to those who had not visited the country in person.

This natural fertility was a great incentive to primitive man to establish his abode in this region, and the numerous historic remains show that this was one of the earliest homes of the race. When one settlement had been established others were formed in rapid succession, and the necessity for the people to guard themselves against the floods of the rivers, to drain the marsh-lands, and the building of extended systems of canals for the irrigation of sandy wastes which thus were made fertile, the soil itself being fruitful to an amazing degree,—all these circumstances proved wonderful stimulants to the spirit of activity and ambition of the people.

To-day the land is an alternate series of marshes and deserts, the canals having been left to decay and destruction, but even now they can be

traced all over the country in an almost perfect network.

38. The Accadians.—The name of Accadians is given to the original inhabitants of Chaldæa (the region south of the lower course of the Euphrates), who are supposed to have been Turanians. The civilisation of the Chaldæans was also greatly influenced by the immigration into the valley of a Semitic people, probably Assyrian, whose language in course of time superseded the less perfect Turanian speech of the Accadians. The first monarch to gather the people of this region in one government was Sargon I., of Semitic origin, who had been king of Agade.

39. The Elamites.—The Elamites, a people consisting of mixed tribes of Aryans and Turanians, formed an empire at the foot of the hills of Persia, east of Chaldæa, called Elam, or Susiana, with a capital named Susa.

Under the leadership of their great king, Kudur-Nakhunta, the Elamites conquered the Chaldæans, about 2286 B.C., and while the kings who succeeded him retained Susa as their residence, Chaldæa was under Elamite viceroys. From the year 2000 down to 1300 there remain almost no traces of the history of the Chaldæans and it is a mere matter of conjecture.

40. The Assyrians.—The Assyrians come from Semitic stock and are closely allied in descent with the Hebrews, Phœnicians, Syrians, and Northern Arabs, as of the branch called the

Aramaic. (The three branches of the Semitic stock are named the Aramaic, Hebraic, and Arabic.) They founded an empire north of Chaldæa.

Dates beyond the year 1000 B.C. in the chronology of Assyria cannot now be verified, and the various forms of government that were in vogue in Assyria at different times can only be put down to a certain period by averaging the reigns of the rulers, the names of whom have been preserved to our times with a sufficient record of their deeds. Before the middle of the fifteenth century B.C., Assyria was a dependency of Babylonia, and provincial governors were sent out from Babylonia, whose names have been preserved. About 1400 B.C. they became independent and from this time dates the early kingdom, until about 1300, when Tiglathi-Adar conquered Babylonia and founded the great Assyrian empire. From the reign of Asshur-Dayan II., about 930 B.C., the dates are reasonably established. With Tiglath-Pileser II. begins the second or later empire, which collapsed with the taking of the Assyrian capital by the combined forces of Cyaxares, the Median ruler, and of Nebuchadnezzar, the son of Nabopolassar, whom the last king of Assyria, Saracus, himself had made viceroy of Babylonia.

The Assyrians were a proud and haughty people. The tablets found in the ruins of their cities are filled with sentences singing their own praise,

and all other nations of the world were by them denounced as cowards, abandoned by the gods. The accusation of the Assyrians by the Hebrews as a cruel, treacherous people may well be believed to have had a reasonable foundation. In their personal habits they resembled the Romans. At first they were, as a nation, robust and healthy. But with the wars, in which they were victorious, there came into their cities multitudes of captives, great quantities of riches, spoils, and treasures from the conquered cities. Then the kings themselves began to set the example to their people in voluptuous living, and although the national character for a long time was proof against the consequences of this effeminating life, they, as the Romans, yielded to them and the nation fell into decay. In political science and in the organisation of armies the Assyrians displayed a skill superior to any of their contemporaries, and in military achievements they are the equals, if not superiors, of all other nations of antiquity, excepting Rome.

41. **Babylonia.**—Babylon gradually became the most important city of Chaldæa, and the new monarchy formed after the successful revolt against the Assyrians by the Babylonians under Nabopolassar and their allies is called Babylonia. Nebuchadnezzar was the most renowned king of Babylonia. He besieged and took Jerusalem, which city had repeatedly revolted, and he also took the Phœnician city of Tyre after a siege of

thirteen years. Nabonadius was the last monarch of Babylonia. He formed an alliance with Crœsus, the king of Lydia, in Asia Minor, against Cyrus the Great of Persia. Cyrus, after defeating Crœsus, and depriving him of his empire, marched his army against Babylonia and defeated Nabonadius, taking the capital about 538 B.C.

42. Language and Literature. — The language of the ancient Chaldæans (Accadians) was a composite language, but the vocabulary was essentially Hamitic. Turanian influence is traced in the Chaldæan grammar and there were other foreign elements in the language, which makes the classification very difficult. The dialect of Abyssinia is the nearest approach to the ancient Chaldæan, some of the words being nearly alike in both languages.

Of the Assyrian language we have many traces left on tablets from the ruins of their palaces, which are covered with inscriptions in the cuneiform system of writing, consisting of wedge-shaped letters, these having been substituted by the Assyrians for the rectilinear symbols of the Chaldæan language. There are known about three hundred cuneiform signs which form the primary element of the Assyrian written language. The Assyrian alphabet has only nineteen simple letters, so that the other signs represent syllables and sometimes are placed before or after a word to indicate the character of same.

For instance, the sign of the vertical wedge placed before a word indicated that it was the name of a man, while two horizontal and one vertical sign were to show that the word following was the name of a god.

Of the Chaldæan cities, Erech was renowned for its great library and was called the city of books. The books of the Chaldæans were written on clay tablets which were baked, and tablets containing matter of much importance were then again covered with a thin layer of clay and the writing duplicated. If the outer coating was destroyed the inner would show the text. The Chaldæan king, Sargon, holds an important position in the history of the people, having caused the literature of the Accadians to be translated into the Assyrian language.

Assyria had but little native literature. It was essentially a land of soldiers, and learning had its seat in Babylonia. Not until the reign of Assurbanipal was there any attempt made to rival Babylon in any branch of learning. During his reign many grammars, dictionaries, and reading-books were written in Assyrian and even in the dead Accadian, and in these books we find the earliest traces of an analysis of the Semitic language.

Every great city in Chaldæa had its library, and the libraries at Nineveh, Assur, and elsewhere were founded in imitation of this system. Most of the books were written on clay tablets as stated before, but papyrus was also used, although it is

now reasonably supposed that the use of papyrus preceded the use of the clay tablets, which do not seem to have been employed until the settlement of the Accadians in Mesopotamia. The books were kept in the libraries in order and were numbered, so that a student desiring a book had only to name the number selected from the catalogue and the librarian handed it to him. There have been found fragments of a catalogue of the library at Agade, founded by Sargon, which dates back to the year 2000 B.C. The subjects of the literature were many sided. There are odes to the gods, resembling to a surprising degree the Hebrew psalms, and some of these were at later periods collected into a volume which was used for ritualistic purposes and was regarded as inspired. Therefore it is often compared with the Rig-Veda of the Sanskrit.

43. **Architecture.** — On account of the lack of stone in Chaldæa, the people had to confine themselves to the use of brick in building their temples. The absence of stone structures accounts for the lack of outside ornamentation on Babylonian buildings, and the decoration of the interiors was accomplished by painting. There are very few specimens of Babylonian sculpture and this art did not attain any great degree of perfection. However, some small stones with sculptures have been found, and in the faces portrayed the difference between the Chaldæan features and the Assyrian is very marked. Assyrian art must be

regarded as parallel with later Babylonian, as both branched off from the Accadian. In Assyria, although there was an abundance of stone, the Babylonian style of building was followed and the accomplishments of the Babylonians in all other branches were closely copied. Of course the use of stone was not altogether dispensed with, so, for instance, the buildings of Nineveh were mostly of stone. Gem cutting, pottery, and metallurgy were some of the arts practised in the country.

44. Religion.—The earliest religion of the Accadians was Shamanism, the same as held to-day by some Siberian and Samoyed tribes. Every object had its spirit, good or bad, and the power for controlling these spirits rested with the priests and sorcerers. When the Semites intermingled with the Accadians their religions were also absorbed and formed together one of the most influential religions under the name of Baal worship. Assyrian religion is virtually the same as the later Chaldæan religion with the exception of a different designation for the head of their deities, whom they named Asshur.

45. Culture.—Astrology was created by the introduction of astronomy into religion, and consisted of the pretended art of forecasting events by the aspect of the stars. This system was very ingeniously developed and the astrologers of Chaldæa became known to all the Western nations. The Chaldæans were led to the study of astronomy by the clear aspect of the sky of their country.

The most important work of the Accadians was the formation of a calendar. They divided the heavens into degrees, naming the twelve months after the zodiacal signs, divided the day into two halves of twelve hours each, and invented the week of seven days.

About 2200 B.C. the calendar was invented. The year was made to count 360 days, 12 months of 30 days each. Intercalary months had to be added of course on account of the difference in days, and this was done every 6 years. The origin of magic rites can be traced to the desire of the Accadians to escape the evil influence of the bad spirits, which the priests claimed to be able to effect by charms and rites.

46. The City of Babylon.—Babylon, the capital of Babylonia, was situated on both sides of the river Euphrates in latitude 32° N. The name, Bab-ili, signifies the "gate of god." On the site of old Babylon is the modern town of Hillah. Babylon was the largest and richest metropolis of the ancient world.

The actual size of the old city is now very hard to determine with any degree of accuracy. The whole space once occupied by the city is now covered with mounds and ruins, which indicate to some measure the extent of the city, but in order to arrive at a conclusion, the writings of ancient historians must be referred to and of these Herodotus has left a good account of Babylon and her greatness. He states the length of the

walls surrounding the city to have been 14 miles on each side, the city being in a square, or about 56 miles in circumference. A conservative estimate of the size of the city places it at about 140 square miles. The streets were broad and crossed each other at right angles, thus dividing the city into blocks. The walls had 25 gates on each side, or 100 in all. These gates were the ends of the streets and they divided the city into approximately 625 squares, each of which comprised about 100 acres. The buildings of Babylon were generally three or four stories in height and were of brick for the most part, for the reason of the scarcity of stone mentioned before. The framework of the houses was of palm-wood. The Euphrates entered the city by an archway and all along the banks the quays were paved with bricks. On each side of the bank was a wall, to prevent the river from overflowing the street at the time of the yearly flood.

The most remarkable structure of Babylon was the great temple of Belus, consisting of a great tower, on the top of which was placed the shrine of the deity. This temple was built very much after the manner of the pyramids of the Egyptians. The height was something over 480 feet. The royal palace, a structure measuring more than two miles around, surrounded with ramparts over seven miles in circumference, was of even greater dimensions than the temple but not as high. Within this palace were constructed the famous

hanging gardens. As to the so-called "Tower of Babel" it is not believed that the same stood within the city limits of Babylon. There is a heap of ruins about seventeen miles from the mounds that mark the site of the old city of Babylon, near the city of Borsippa, which is now accepted as the site of the historic structure.

47. **The Fall of Babylon.**—After forming an alliance with the Lydian king, Crœsus, Nabonadius, King of Babylonia, foresaw that this would without doubt bring on a war with Cyrus the Great, of Persia. After the overthrow of the kingdom of the Medes, Cyrus at once set out on a career of conquest and began the war with Crœsus, who did not await the aid of the Babylonians, but engaged Cyrus alone, with disastrous results to himself and his country. Nabonadius paid no heed to the conflict raging outside of his kingdom, but he was engaged all the time in strengthening the defences of Babylon. Enormous battlements were constructed and the entrances to the river were closed with bronze gates to prevent the enemy's entry into the streets even if he should succeed in entering the city by way of the river. When Cyrus crossed the Tigris without opposition, Nabonadius resolved to risk a battle in the open plain, but was defeated. He then retreated to Borsippa, hoping that the enemy would divide his forces, but the hope was in vain. Cyrus remained motionless before the city of Babylon, withdrew a part of his army some dis-

tance up the river, and began making arrangements for the diversion of the river from its bed into channels cut for the purpose. Then he proposed to enter the city when the river had sunk to such a level as would make a passage on both sides near the banks possible. After his work had been finished he waited until a great annual festival of the Babylonians was to take place. The Babylonians, to show their contempt for an enemy whom they supposed they had thwarted in his attempts to take the city, meanwhile made great preparations for the feast and when the time arrived, Belshazzar, with over a thousand nobles, recklessly gave himself up to riotous feasting. When they were in the midst of their revelry Cyrus opened the sluices he had constructed and entered the city without opposition. The drunken Babylonians fled in all directions, and Belshazzar and his nobles were slain by the victorious Persians (538 B.C.).

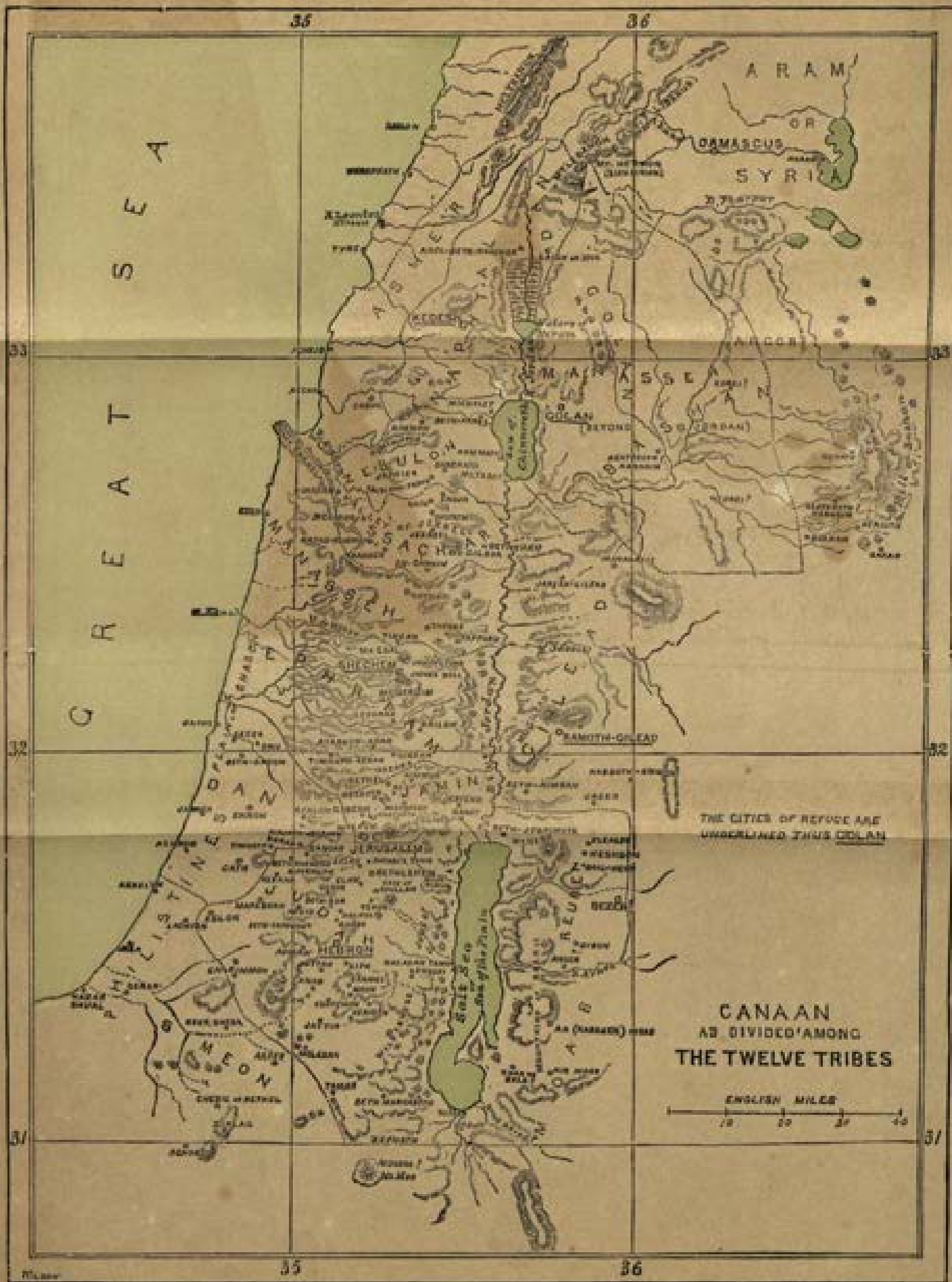
Nabonadius still remained at Borsippa awaiting an attack by Cyrus, but the latter surprised him, and, seeing the uselessness of battling against the inevitable, Nabonadius surrendered with honours, and was made governor of Carmania.

With the fall of Babylon the glory of a great nation vanished for ever.

48. Chronology.

The old Babylonian period.....	4500–1314 B.C.
Assyrian period.....	1314– 606 "

Tiglath-Pileser III., conqueror of Babylonia	745–727	B.C.
Salmanasar	727–722	"
Sargon, the most celebrated of the Assyrian monarchs	722–705	"
Sennacherib	705–681	"
Esarhaddon	681–668	"
Assurbanipal	668–626	"
Nineveh destroyed	606	"
New Babylonian period	626–538	"
Nabopolassar	626–605	"
Nebuchadnezzar	605–562	"
After the death of Nebuchadnezzar the empire declined		
Nabonadius, the last king of Babylon	556–538	"
Babylon under Persian sway	538	"


35
36
ARAM
OR
DAMASCUS
SYRIA
GREAT SEA
33
MANASSEH
EPHRAIM
SHECHEM
RAMOTH-GILEAD
32
JUDAH
JERUSALEM
HEBRON
SIMEON
31
THE CITIES OF REFUGE ARE
UNDERLINED THUS GOLAN
CANAAN
AS DIVIDED AMONG
THE TWELVE TRIBES
ENGLISH MILES
10
20
30
40
35
36

THE HEBREWS

49. Early History. — All the ancient nations enriched the world succeeding them by the results of their labours in the fields of art and sciences, with the exception of the Hebrews. This fact notwithstanding, we must thank this people for one important element left by them to the modern world, and this is the principle of righteousness which they taught.

Hebrew history begins with the departure of Abraham out of Ur, about 2000 B.C. At first the Hebrews were a roving people who came from beyond the Euphrates and wandered from place to place in the then sparsely settled Palestine, in search of pastures for their flocks. A period of extended drought in Palestine forced the families of Israel to emigrate to the more fruitful regions of the valley of the Nile. About 1900 B.C. Abraham made a visit to Egypt and in 1700 B.C. the Hebrews settled in a district assigned to them by Pharaoh in the land of Goshen, on the delta of the Nile, which was a very fertile country. For a long period the Hebrews remained in Egypt and they multiplied greatly in numbers and became prosperous. After the expulsion of the shepherd

kings from Egypt the rulers of Egypt became fearful lest the Hebrews should revolt and become the enemies of the Egyptians. The persecution of the Israelites, which is recorded in the scriptures, had its cause also in the many clashes that were the natural result of the opposing religions of the two peoples, the Hebrews being monotheists and the Egyptians polytheists and animal worshippers. The long contest between Moses and Aaron on one side and the Eygptian priests and magicians on the other was brought to an abrupt close by a series of plagues that befell the country and which, by the Egyptians, was ascribed to the influence of the Hebrews. They now changed their demeanour and although previously they had refused to allow the Hebrews to leave Egypt they now themselves asked them to go. The Hebrews were then quite numerous and are said to have had over 600,000 fighting men. After the Hebrews had obtained permission to leave the country, Pharaoh again repented his decision, seeing that he was losing a vast number of subjects, who, as slaves employed in the construction of his edifices, had been of much value to him. He placed a large army in the field, started in pursuit, and overtook them on the shores of the Red Sea. But his army became entangled in treacherous quicksands, and the fleeing Israelites made their journey without being further molested.

For a whole generation after their flight from Egypt the Israelites were a nomad nation on the

peninsula of Sinai, and it is to the influence of the hardships encountered in this period that they had to ascribe their ability to conquer the inhabitants of Palestine, against whom in the low condition of character which was the natural result of their having been used as slaves by the Pharaohs, they could not have been expected to make much progress. However, now they had gained much in independence of spirit and under the leadership of Moses they started out against Jericho. Moses died on Mount Nebo, in sight of the country he had longed for so long. Joshua was his successor in the leadership. He led the Hebrews across the Jordan, captured the city of Jericho, and subjugated most of the tribes then inhabiting Palestine. A long period of theocracy, the direct rule of divine law, followed the settlement of the Hebrews in Palestine and they had no kings or rulers. The heroic names of Jephthah, Gideon, Samson, and others, which have been handed down to posterity, are those of the judges who interpreted and administered the divine law under inspiration from God. In the main they were leaders of the tribes in their battles against the many foes whom the advancing prosperity of the country had attracted. The last of the judges was Samuel. After his death the monarchy was established, about 1095 B.C.

The Hebrews had no central government during the period just described. Very soon, however, they began to see the dangers which were

confronting them in the many tribes, half subjugated, but nevertheless dangerous in case of revolt, and in order to effect a closer union between themselves they selected Saul, from the tribe of Benjamin, as their first ruler, about 1100 B.C. Saul succeeded in conquering the enemies of the Israelites and brought the affairs of the nation into better order. Toward the end of his reign his mind gave way and he was subject to frequent spells of insanity. He died in battle, with his three sons, in a war against the Philistines, about 1050 B.C.

50. **David.**—Saul's successor was David, of the tribe of Judah. He reigned from 1050 to about 1010 B.C. David had been selected to the crown by the prophet Samuel and thus he was acknowledged by the people although he was compelled first to crush the attempt made by Ishbosheth, the son of Saul, to gain the crown for himself. David was a great warrior-king. He conquered the various Canaanite tribes and took the stronghold of the Jebusites, called Jebus, and naming it Jerusalem, made it the capital of Palestine. David's son Absalom was slain in a revolt against his father, and his second son, Adonijah, committed a similar crime and was excluded from the succession. On his death-bed he left the crown to his youngest son Solomon.

51. **Solomon.**—Under Solomon (about 1015 to 975 B.C.) the State reached its highest pinnacle of splendour. He was not a great general, like his

father, but was a patron of architecture, arts, and learning. He built the temple planned by his father David. The luxury and splendour with which he adorned his court were the causes of suffering by his people upon whom was laid a heavy burden of taxation in consequence of the king's extravagance.

52. The Division of the Kingdom.—After the death of Solomon, Rehoboam, his son, succeeded to the reign, but he proved himself so cruel and without regard for the rights of the people, that they finally revolted, with the exception of the tribes of Judah and Benjamin. The rebels were successful and with Jeroboam as king they set up a new kingdom in the north of Palestine which was called the kingdom of Israel; the southern, with Jerusalem as its capital, was called the kingdom of Judah. While as a unit the Hebrews might have withstood the onslaught of various warring peoples, divided into two small kingdoms they were unable to hold their own, and the division marks their destiny to extinction as a nation. Besides, especially in the kingdom of Israel, internal dissensions accelerated the final fall, because of the many struggles amongst them on account of religious differences. The pure monotheistic doctrines left to them by the patriarchs were valorously defended by the teachers and prophets, among whom were Elijah and Elisha, but idolatry was being brought into common use and resulted in a moral degeneration of the

Hebrews. Their defence against Sargon, King of the Assyrians, was very feeble, and the invasion resulted in the taking of the capital Samaria and the carrying away into captivity of the ten tribes, who thus were entirely lost to history. Subjects of Assyria filled the devastated country and they, having intermingled with the remnants of the poorer classes still remaining in the land, formed the Samaritans of the period of Christ. The kingdom of Israel lasted about 250 years, from 975–722 B.C.

The kingdom of Judah maintained an independent existence for about four centuries. About eighteen kings sat upon its throne, but when Babylonia was extending its domain towards the west, the kingdom of Judah was forced to acknowledge the suzerainty of the kings of Babylon. About 150 years after the taking of the ten tribes into exile, the southern kingdom shared the fate of the kingdom of Israel when Nebuchadnezzar, King of Babylon, took Jerusalem and led a large part of the people and the king, Zedekiah, into captivity. This event ended the history of the Hebrews as a nation. It was afterward, except for a brief period under the Maccabees, a province of the Babylonian, Persian, Macedonian, and Roman empires. Cyrus, after the capture of Babylon, permitted the Jews to return to Jerusalem and to restore their temples, and thus for a short time they again became residents of their own country. They re-established an independent

government about 166 B.C., which they maintained till conquered by the Romans under Pompey, 64 B.C. In the second generation of our era, A.D. 70, the Romans laid the city waste because of the many revolts of the people. Over one million people are said to have been slain and the remnants exiled into different lands.

53. Religion.—The religion of the Hebrews, monotheism, was the fundamental element in the national character and in their history. They began national life with the religious instinct developed to such a degree, and maintained their religion against the idolatrous forms of worship of the people among whom they lived so firmly, that this characteristic can be taken as an explanation for their rapid downfall which came about when internal dissensions had caused the nation to be divided and other religions to be introduced. Even to this day they maintain their character as a race by this same trait of firmness in the pursuit of their religion, as otherwise they would soon be absorbed by the different races among whom they are dispersed. The literature of the Hebrews consisted of the Old Testament Scriptures. The New Testament must be reckoned as a part of Hebrew literature, being purely Hebrew in thought and doctrine. This forms the basis of the Christian faith. Other writings are the Apocrypha, written after the decline of the prophetic spirit, and showing the influence of Persian and Greek thought; the Talmud,

a book of Jewish customs and traditions which is to this time revered by the Jews as the Sacred Book; the writings of the rabbi Philo; and finally, the works of the historian Josephus.

THE PHŒNICIANS

54. Land and People. — Phœnicia is the name of a narrow strip of land between the Mediterranean and the mountain range of Lebanon. The most noted product of the country is the cedar of Lebanon, a fir timber, which holds a prominent place in the history of the East. Another was the so-called Tyrian purple, obtained from a species of shell-fish. The mineral wealth of the country was small, the principal mines being of iron; amber was also mined. The vine and the date-palm flourished and another resource of the country were the fisheries along the coast.

The Phœnicians were of Semitic origin and called themselves Kena'an, or Canaanites. The ancestors of this people dwelt on the Gulf of Persia whence they emigrated to the West, and they were in possession of Palestine when Abraham arrived in that country. A part of the tribes pushed farther on into Egypt, settling in the Nile delta and no doubt helped to form the power of the shepherd kings. Of the primitive tribes that settled on the coast of Syria there are known at least five: the Sidonians, Arbadites, Gibilites, Lemarites, and Arkites. Although their country

was very small, extending for about 150 miles at a width of land varying from 10 to 15 miles, they there laid the foundation to one of the most important nations of the primitive world. However, they can hardly be called a nation in a political sense. They had a confederacy of cities with Sidon and Tyre in succession at the head. Later they were subject to Assyrian and other rulers, including Alexander.

From the very beginning of their settlement in the country the Phœnicians undertook distant sea-voyages and their activity at sea became truly prodigious. The motives for this activity were different. The search for adventures may have been the primary cause, and piracy was no doubt connected with the early excursions of the Phœnicians, and no bay in the Mediterranean was safe from their visitation. However, commercial purposes were predominating and they were quick to discover the places of manufacture of articles of luxury, which they could easily make a source of profitable dealings. They were proficient to a marked degree in the weaving of the finest fabrics, and the kings of the East and the West were clad in the garments manufactured by the Phœnicians. They held the monopoly of the trade of antiquity. Although many inventions are ascribed to the Phœnicians, they were adapters rather, and disseminators, of the various arts practised by other nations, and gained much of their fame by their ability to ac-

quire the accomplishments of others and improve them. It can hardly be said, even if this view be taken, that their reputation suffers thereby. So for instance they took from the Egyptians the manufacture of glass, but they improved its manufacture and even made glass mirrors.

To the Phœnicians is accredited the phonetic alphabet, which having been disseminated by them along the routes of their voyages, has become the basis of the alphabets of the Aryan peoples. It must not be supposed, however, that they were the inventors, *i. e.*, that no alphabet had been used before theirs was brought out. They simply took away from the old hieroglyphical symbols of the Egyptians their meaning of denoting objects besides being phonetic representations, but retained their phonetic value. The alphabet of the Phœnicians consisted of twenty-two phonetic symbols and the writing was done from right to left. From the Phœnician characters were derived the characters of Hebrew and Arabic; the original alphabet was taken up by the Greeks, with some modifications, and by them transferred to the Romans. The alphabet may be regarded as the most precious heritage left by these ancient people to the modern world.

THE PERSIANS

55. Early History.—The Persians at first were subjects of the Medes. In the reign of Astyages, the son of Cyaxares, who was the first prominent ruler of the Medes, the Persians revolted, however, under the leadership of Cyrus, and succeeded in freeing themselves from the bondage of the Medes. On the march against Cyrus the soldiers of the king of the Medes himself, who most likely were drawn from his Aryan subjects, gave him into the hands of the enemy. The Aryan Medes acknowledged the supremacy of Cyrus and the empire of Cyaxares was thus destroyed, about 558 B.C. The older populace of Media retained their adherence to their ruler, but in about 546 Cyrus put an army in the field and destroyed the last relics of Median independence. Cyrus at once began a career of conquest and succeeded in building up a powerful empire. Immediately after the conquest of the Medians he set out against the Babylonians. They were awaited by a large Babylonian army entrenched near Sippara, and the Persians decided to march against the king of Lydia, Crœsus. After the taking of the city of Sardis, the entire territory of Asia Minor was

Map of the Persian Empire and Borderlands.

added to the domain of the Persians. They now proceeded against Babylonia and were successful in capturing the capital, it is said, by branching off the Euphrates into sluices they had constructed and entering the city through the river bed during the annual festivities of the Babylonians. By others it is stated that Gobryas, the Persian general, entered the city with his army, having received the aid of traitors. The fall of Babylon brought with it the submission of the kings tributary to the Babylonians, including the Phœnicians. As Greek legends have it, Cyrus, who had assumed the kingship in 558 B.C., fell in battle with some wild Scythian tribes, in 529 B.C. However, there are no positive records attesting to the circumstances of his death, and, as had been the case with his childhood, another mythical story is given about his death. Cyrus was succeeded on the throne by his son Cambyses, who reigned from 529 until 522 B.C.

56. Darius I. (521–486 B.C.). — Gomates, the usurper of the Persian throne, was overthrown by Darius, son of Hystaspes, with the aid of other Persian nobles. During the first years of his reign, Darius was kept busy subduing revolts in different parts of his vast domains. After the work of the subjugation of the revolutionists had been accomplished, Darius devoted himself to the more peaceful pursuits of organising his government, building post-roads, palaces, and temples, revising the coinage, and making permanent

records of events. After a period of peace Darius again took up the command of his army in order to execute some of his vast plans for the enlarging of his dominions. The Indus was first explored by a naval expedition under Skylax, and this was followed by a rapid conquest of the Punjab. Then the Scythian coast was explored as the Indus had been, the Bosporus was bridged by Mandrocles, and the Persian army entered that part of Southern Europe which to-day is Southern Russia. After a short campaign his army returned, without having accomplished much; still the impression made by the Persians upon the Scythians was such that henceforth Persia had nothing to fear from that source. A part of the Persian army, under Magabazos, made Macedonia a tributary to the Persians and conquered Thrace. In about 500 B.C. the Ionians in the dependencies of Asia Minor revolted and Sardis was burned by the Athenians. Darius at once set out to punish the offenders, but his large fleet was wrecked off Mount Athos and his army was decimated by some wild hordes of Thrace. In 490 B.C. another Persian army was sent out against the Greeks under the command of Datis. This army, hitherto believed invincible, was defeated at Marathon by the Athenians under Miltiades. For the three years following this battle Darius was steadily preparing himself for a new expedition against the Greeks. Fortunately for the latter, just after his preparations had been completed, a revolt broke

out in Egypt and diverted the stroke which otherwise would have fallen on Greece. Before the suppression of the revolt Darius died, about 486 B.C.

57. **Xerxes I.** (486–465 B. C.).—Xerxes I., the son and successor of Darius, was very different in character from his father, being weak, vain, and luxurious. After crushing the revolt in Egypt he marched a large army into Greece, but after overwhelming the Spartans at Thermopylæ and sacking Athens he met with defeat at Platæa and his fleet was destroyed at the battle of Salamis. These defeats resulted in many revolts against the Persians, and from the date of the victory of the Athenians over the Persians dates the foundation of the Athenian empire, which made Athens the intellectual leader of the world. Xerxes is said to have been murdered at the instigation of his wife, Amertris, by two of his courtiers, in 466 B.C.

Artaxerxes I., Longimanus, the third son of Xerxes, succeeded to the throne after defeating the Bactrians under command of his brother Hystaspes and after murdering another brother.

Xerxes II., the successor of Artaxerxes, reigned only for forty-five days and was then murdered by his illegitimate brother, Sogdianos. Sogdianos in return was murdered by Okhos, another illegitimate brother. Okhos reigned under the name of Darius II., and his reign of nineteen years was one unbroken series of revolts, internal troubles, and dissensions.

Darius II. was followed by his son, Artaxerxes II., named Mnemon, because of his remarkable memory. His younger brother Cyrus attempted to seize the throne and marched against him at the head of an army consisting of 13,000 Greeks and 100,000 natives. In the battle of Cunaxa, however, he lost his life and the claim to the throne. The retreat of Xenophon from this battle with his 10,000 Greeks is noted as one of the great feats of history.

58. End of the Persian Empire.—From this date the decay of the Persian empire could not be checked. Internal troubles were brewing without interruption, and after the death of Artaxerxes his son Okhos was not very successful in his attempts to restore the balance of power. Okhos was poisoned in 338 by his Vizier Bagoas, a eunuch, and the son of Bagoas, Arses, was placed upon the throne of Persia. A few years later Arses was assassinated with his children, and Bagoas placed the crown on the head of Codomannos, who took the name of Darius III. In 334 B.C. Alexander, the son of Philip of Macedon, with a small army of 35,000 Greeks, crossed the Hellespont and marched against the Persians, whom he defeated in the great battles of Granicus, Issus, and Arbela. Darius took refuge in the plains of Assyria and was treacherously murdered by one of his own satraps, named Bessus.

59. Religion.— The Persian religion was Zoroastrianism, named after Zoroaster, its founder,

who is said to have lived about 1000 B.C. Zoroaster taught belief in a supreme being called Ormuzd. Ahriman, the "dark spirit," was believed to be constantly endeavouring to destroy the good creations of Ormuzd, which base influence could only be offset by the elimination of vice and evil from thought and action, by the killing of all bad animals, as snakes, frogs, and lizards, and by the reclaiming of desert land and barren wastes.

Zoroastrianism was greatly influenced by the religion of the people with whom the Persians were in steady contact, and Magianism, the worship of elements of nature,—fire, water, air, and earth,—was modified and introduced by them. Although the form of worship was Magian, the spirit of the religion still remained Zoroastrian.

60. Architecture and Arts of the Persians Compared with those of Babylonia, Phœnicia, the Hebrews, and Egypt.—Persian arts and architecture were derived from the Babylonians, but in nearly all respects the products were inferior to Chaldæan work. In Babylonia it was necessary to raise the buildings because of the marshy lands; in Persia, where this was not needed, the palaces were nevertheless raised on high platforms adorned with broad staircases. The palaces as a rule were not of large size, but comprised a large number of columns, which again were taken from the Babylonians. Egyptian influence may be detected in the propylæa through which the palaces were approached.

In Babylonia the buildings had to be erected of brick instead of stone, and only for such small objects as seals and signets stone was used. Their greatest works of architecture were the temples, which rose stage upon stage, painted and surmounted by a chamber which was the shrine of the deity. The use of columns in architecture is said to have had its origin in Babylonia, and it is even asserted that the Doric and Ionic pillars of Greece must be traced to Babylonia and not to Egypt. However, while in Greek architecture the column is a real support, in Babylonia, where the columns were made to rest on the backs of winged bulls, dogs, and lions, these fantastic forms made them more of ornamental than practical use.

The Phœnicians assimilated the art of Babylonia, Egypt, and Assyria, and by a free use of the rosette and palm leaf, borrowed from Babylonia, the Sphinx, from Egypt, the winged cherub, from Assyria, and by various modifications of their own, managed to create a style, to some extent at least, original.

The intellect and imagination of the Hebrews having always been devoted to one single all-absorbing theme, that of religion, of worship, and of ceremonies suitable to the celebration of rituals, it cannot be expected that they could have exercised much ability in arts and architecture. While they were a nomadic nation, all thoughts of arts were excluded, and even after they had

settled in permanent abodes the same spirit prevailed, and they had a prejudice against all forms of pictures and art in general. From their temples, of which the one at Jerusalem was the most important, all architectural art was absent. There was no attempt at beauty of form or execution, the simplest design being deemed sufficient, and while the decorations were splendid and rich, they, of course, did not improve the artistic value of the architecture of the edifices.

The arts of Egypt are divided into two periods. The first is that of the pyramid-builders. It is realistic, full of original genius. That of the later period is stiff, conventional. In comparison with the nations above enumerated, their monuments were planned and executed on plans so vast, so great, that none but themselves could successfully carry out the work. The influence of Egyptian art upon the other ancient nations can hardly be estimated, and traces of it are found not only in the East, but also in the western parts of the lands on the Mediterranean. Various articles of their manufacture are now found in mounds in Etruria, Greece, and Asia Minor, although the credit for many of their inventions was formerly given to the Phœnicians, who were the disseminators only.

GREECE

A—The History of Greece

61. The Country.—Geography is a prime factor in the development of a nation, and Greece's position undoubtedly contributed to the importance it attained in history. One historian remarks that "with the exception of religion, there is no important manifestation in our civilisation to-day whose germs cannot be found in the civilisation of Greece."

The mainland of Greece can be said to be nothing more than a series of peninsulas and gulfs, the Gulf of Corinth being the most marked. The country is mountainous in character, there being twenty-five hills over 3000 feet in height within the small limits of Greece. The most important of these mountains is the Olympus, about 9700 feet high, which by the Greeks was supposed to be the highest mountain on earth, and whose top, reaching into the clouds, was by them believed to be the abode of their many gods. From the sea the mountains seem much higher than they really are, many of them rising with abruptness from

ANCIENT
GREECE
MACEDONIA
ILLYRICUM
CALABRIA
SINUS
TARENTINUS
IONIUM
MARE
EPIRUS
THESSALIA
THERMAICUS SIN.
THRACIUM MARE
EGÆUM MARE
DOLOPIA
AETOLIA
EUBOEA
BOETIA
ACHAIA
ELIS
ARCADIA
ARGOLIS
MESSENIA
LACONIA
PELOPONNESUS
MEDITERRANEUM MARE
MARE CRETICUM
CRETA
CYCLADES
CYPRUS
CYPARISSIUS SINUS
LACONICUS SINUS
CYTHERA
MYRTOUM MARE
CHALCIDICE
LESBOS
CHIOS
SAMOS
CEPHALLENIA
ZACYNTHUS
CORCYRA
THESPROTIA
MOLOSSIS
ELIMEIA
PERAVAEA
ANTHEMUS
BUTTIMIA
LYNCESTIS
PIERIA
MAGNESIA
PELASGIOTIS
PHTHIOTIS
LEUCAS
ACARNANIA
ANTHEDON
ARGOLICUS SINUS
MELOS
PAROS
NAXOS
THERA
ANAPHE
AMORGOS
ASTYPALAEA
SYRNA
SAMOTHRACE
LEMNOS
ACYRES
PEPAS
ANDROS
TENOS
CYRNOS
GYROS
MYCONOS
IOS
CORASIA
SAMOS
ICARIA
TAOAS
BRUTII

the edge of the water. The country is quite bare of trees and the form of vegetation changes from the lowlands to the tops of the mountain ranges. The varying mountain forms, the rich pale blue air, the many arms of the sea reaching far into the heart of the land, this scenery bathed in light so strong as to make it almost painful to look at,—these were some of the influences which helped to make the people of ancient Greece the most important in all history. The many islands that play an important part in Greek history are scattered profusely over the sea between the mainland and the peninsula of Asia Minor. Eubœa and Crete are the largest.

The mainland has a great number of plains seemingly hollowed out among the mountains. They are very likely drained-off lakes, and the plains of Marathon, Thessalia, Argos, and Bœotia are famous not only for the battles that have been fought on them, but also for the richer vegetation. Of rivers there are few and those of insignificant length, which can easily be accounted for, no place on the Greek mainland being more than forty miles distant from the sea. The winters are severe and the mountains fill with snow, so that in the spring the rivers are filled with a surging mass of waters that swiftly descend to the sea-coast and plunge into the sea. For the greater part of the year, however, they scarcely reach their destination and the river beds form a chain of pools all summer. There are many lakes, but

in summer these also generally become marshes infested by insects.

The topography of Greece exercised a great influence upon the development of the character and the forming of the history of its people. The way in which the mountain ranges, the sea, and land locked in each other was a great factor in forming the national temper, and their isolation from the influences of the neighbouring communities by the mountains must be taken as the initial argument in favour of their singular formation of small "States" or cities, which always remained separated from each other in point of government, although all the people of Greece spoke the same language, followed the same customs, and had a common ancestry.

62. **The Pelasgians.**—The Pelasgians are reported by the Hellenes, the Greeks of historic times, to have been the original inhabitants of Greece. They are regarded by some as the Aryan pioneers of Europe and bear the same relation to the Greeks as the Celts do to the Teutons. By some they are believed to have been merely the prehistoric ancestors, without any distinction of race at all, of the Hellenes. They were a race somewhat beyond the stage of barbarism and were agriculturists. Of their masonry, in the forms of walls surrounding their cities, many remnants are found in various parts of Greece. Their chief deity was the Dodonean Zeus, so-called from his temple at Dodona. He was the same divinity as the Zeus of the Hellenes.

63. The Hellenes.—The Hellenes appear in history in the eighth century B.C., when we find them in possession of Greece, of the islands between the mainland and Asia Minor, and of a part of the western coast of Asia Minor. Of their prehistoric wanderings very little is known. However, it has been ascertained that they belonged to the Aryan family, that they and the Romans were of the same ancestry, that for some periods they inhabited the same country, and that the ancestors of the Hellenes proper constituted one tribe before they separated into the four families known as the Ionians, Dorians, Æolians, and Achaians.

The Ionians attained the greatest proficiency in arts and philosophy, being a many-sided, imaginative people open to the influences of the outer world. Their education developed body, mind, and spirit. The most important of the Ionian cities was Athens.

The Dorians were a race pre-eminently unimaginative and practical, whose speech and art were alike devoid of all ornament. Their education was military and gymnastic, mainly devoted to the development of the body, and they were able warriors. Their most noted city was Sparta. The Dorians and Ionians were rivals to such an extent, that to this fact is attributed the final decay of Greece.

The Æolians is the name of a race which cannot be well defined, and by many the name was used

to include all the Hellenes not described as Ionians and Dorians.

The Achaians were the predominant people of the Peloponnesus during the heroic period, and their name is frequently used for the whole Greek people of that day by Homer and other early writers.

64. **Oriental Immigrants.**—The chief Oriental immigrants, who from the Eastern countries brought into Greece the seed of their great achievements in art, philosophy, and literature, were Cecrops, from Egypt, who is said to have been the builder of the citadel, Cecropia, of Athens; Danaus, also from Egypt, the builder of the citadel of Argos; Cadmus, from Phœnicia, founder of the city of Thebes, to whom is accredited the bringing into Greece of the Phœnician alphabet; Pelops, from Phrygia, after whom the Peloponnesus was named.

65. **The City the Political Unit.**—Although all the Greeks spoke the same language and worshipped the same gods, they never constituted one state. The political unit with them was the city. One city from the other was as much separated as one modern nation from the other. A citizen of one city was an alien in the others. He could not marry a woman not of his own city, nor could he hold property in any city but his own. It must not be supposed that the idea of the Greeks of a city was similar to that of our own times. With them the term "city" was intended for a

territory or a district. However, a city was not "ideal," unless it comprised a town surrounded by walls, with temples, theatres, and gymnasia. The city, as it were, consisted not of one city in our meaning, but sometimes included a great number of villages, towns, and single habitations or farms, which all, as a unit, constituted the "city." Thus, for instance, Athens, the city, comprised about 175 villages and towns, many of the latter surrounded by walls. Yet all the people in these places were citizens of Athens proper and as such entitled to vote at the capital. Their "ideal" city, as Aristotle said, must not be overlarge, and one of ten thousand inhabitants was deemed the best in size. Still the "city" of Athens numbered about twenty to thirty thousand inhabitants.

66. Grecian Myths. — From that point in Grecian mythology where the godlike ends and the heroic begins, until the dawn of real Grecian history, about 800 B.C., extends the so-called legendary age. The Grecian myths are thoroughly interwoven into all modern literature.

67. The Story of Heracles. — Heracles was the son of Alcmene, the wife of Amphitryon, by Zeus. The intention of his father, Zeus, to put him on the throne of Tiryns, a copy of Argolis, was thwarted by Hera, the wife and sister of Zeus. Hera consented to his being made immortal on condition that he perform twelve superhuman feats, called the "twelve labours" of Heracles. These feats were performed for Eurystheus, his

rival in the claim to the throne of Tiryns. The following were the twelve labours of Heracles: the strangling of the lion of Nemæa; the slaying of the nine-headed hydra; the capture of the Arcadian stag with golden horns; the capture alive of the boar of Erymanthia; the cleaning of the Augean stables, where three thousand oxen had been stabled for thirty years; the destruction of the Stymphalian birds; the capture of the bull of Creta; the captures of the man-eating mares of Diomedes; the taking away from Hippolyte, the queen of the Amazons, of the girdle that had been given to her by Ares, the god of war and son of Zeus and Hera; the capture of the oxen of Geryones, a three-headed monster living in the island of Erythesia; the procuring of the golden apples of the Hesperides, the daughters of Atlas, a Titan, and of Hesperis; and finally the bringing up from the underworld of Cerberus, the guardian of the Hades. Heracles spent his life performing other feats for the good of mankind, and at last ascended from a burning pyre into a place among the immortal gods. The legend of Heracles can be traced directly to the old Babylonian legend of Izdubar, also called Gilgamesh, and Heracles was the borrowed Phœnician sun-god, adapted by the Phœnicians from the Accadians.

68. Theseus.—Theseus was the chief hero of Attica. He was the son of Ægeus, the king of Athens. He was brought up at Troezen, the ancient Poseidonia, a copy of the Peloponnesus,

about forty miles from Athens. When he reached mature age he set out for Athens, which he reached after many adventures. He was acknowledged by Ægeus as his son and performed many wonderful feats. Among others he captured the Marathonian bull, and when the Athenians were sending their yearly tribute of maidens to the Minotaur, a monster which Minos, the king of Crete, kept in a labyrinth, he went with them and slew the monster with the aid of Ariadne, the daughter of Minos, who gave him a sword and a ball of thread by means of which he traced his steps in the labyrinth. On his return to Athens he forgot to hoist the white sail which was to have been the signal that he had been victorious. Ægeus, believing that his son had lost his life, threw himself into the sea. Thus Theseus became king of Attica. He also fought with the Amazons, was one of the Argonauts, and fought against the Centaurs, the horse-man monsters of Thessalia.

69. The Argonaut Expedition. — An expedition of heroes was sailed in the ship *Argo* to Colchis, in quest of the Golden Fleece. This fleece belonged to the winged ram Chrysomallus, who has been given to Phrixus and Helle, children of the king of Thessaly, Athamas, to aid them in their attempt to escape from the persecution of their stepmother, Ino. In their flight over the narrow strait separating Europe from Asia Minor, Helle fell off and was drowned, from which episode

dates the name of the Hellespont. Phrixus found an asylum in the palace of Æetes, the king of Colchis. He sacrificed the ram to Zeus and the fleece was hung up in the grove of Ares. It was in quest of this fleece that the argonautic expedition went forth under the leadership of Jason, with whom were Heracles, Admetus, Theseus, and many others. Æetes refused to surrender the fleece until Jason had ploughed a piece of land with the fire-breathing bulls and had sown it with the teeth of the dragon guarding the fleece. Jason successfully accomplished the task, being aided by Medea, a sorceress, and daughter of Æetes, who anointed his body so that the breath of the bulls should not destroy him. She also instructed him to throw a stone in the midst of the armed men who were springing from the teeth of the dragon guarding the fleece. When he did this, the armed men fell to killing each other, and Medea then lulled the dragon to sleep, which enabled Jason to easily slay him, and the heroes returned home after many wonderful adventures.

70. **The Story of the Trojan War.**—The circumstances leading up to the war were the awarding by Paris of the golden apple to Venus and the subsequent abduction of Helen, the wife of Menelaus, the king of Sparta. Menelaus, Diomedes, Nestor, Odysseus or Ulysses, Achilles, and Agamemnon were the heroes who took part in the expedition against Troy, in Asia Minor, the resi-

dence of Priam. The war lasted for ten years, and the city was finally taken by the stratagem of the wooden horse. After the fall of Troy the Grecian princes and chieftains returned home. It is said that the gods who hitherto had been in their favour withdrew their support from them because of their having destroyed the temples of Troy, and their return home was attended by many misadventures, and in the case of Odysseus was a series of sufferings that lasted for ten years spent in endeavours to reach his home in Ithaca. The wanderings of Odysseus are the subject of the *Odyssey*, the second poem ascribed to Homer, but lately claimed to have been written by a different author. The thrones of some of the princes had during their prolonged absence been usurped, and Agamemnon was on his return murdered by his wife, Clytemnestra, with the aid of her lover, Ægisthus. Penelope, the wife of Odysseus, however, remained true to her husband, although he had been absent for twenty years, and in spite of the presence at his palace of many suitors for her hand who were spending his property. Upon his return he slew them and was welcomed by his wife and subjects.

71. **The Heroic Age.**—The heroes are said to have lived in the heroic age, *i. e.*, the period preceding the truly historic age of the Greeks. They were regarded as intermediates between God and man, and were distinguished from man by superior strength, moral courage, and ability. They

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were the subjects of a worship very similar to that of the saints of the Christian era and their names were principally of local importance. Thus, Theseus was essentially the hero of Attica and Ajax of Salamis, etc.

72. **Homer's "Iliad."**—The Trojan war was immortalised by Homer, to whom the authorship of the *Iliad* and the *Odyssey* is accredited. Of his personality hardly anything is known and in modern criticisms even his very existence is doubted. It is asserted that the two poems are the composite result of many poets and ages, but it can reasonably be supposed that at least a part of the *Iliad* is the work of a single poet of great genius. He is said to have lived about 850 B.C.; by some a date as early as 1200 B.C. is given. His poems were recited by professional men travelling from city to city and the present form of the poems is said to have been the work of Alexandrine grammarians. Aristarchus is given the credit of having done the most to bring out the text now in use.

73. **Religion.** — All the great religions of the world originated in Asia. The religion of the Greeks was not worthy of their development in other lines. They worshipped many gods whom they believed to have their abode on the mountain Olympus, on the border of Macedonia and Thessaly. The chief of their deities was Zeus, the god of the heavens. His wife and consort was Hera, who was also his sister. Others of the gods were:

Poseidon, brother of Zeus and supreme lord of the sea; Apollo, god of light, the avenger of wrongs, the helper, god of prophecy and music, and, in a later conception, representing the life-giving influence, the son of Zeus and Leto, a daughter of a Titan; Apollo's twin sister was Artemis. Ares, the god of war, son of Zeus and Hera; Hephæstus, the god of fire; Hermes, the god of invention and commerce, a son of Zeus and Maia, a daughter of Atlas; Athena, who sprang full grown from the head of Zeus, the goddess of art and knowledge; Aphrodite, the goddess of love and beauty, the daughter of Zeus and Dione, a female Titan; Hestia, the goddess of the hearth, daughter of Cronos and Rhea; Demeter, the goddess of vegetation, whose daughter Persephone was abducted by Hades. Besides these gods, who constituted the Olympian Council, the Greeks worshipped a great many lesser deities and monsters, either human or divine.

74. The Olympian Council.—The Olympian Council consisted of twelve gods and goddesses, as follows: Zeus, Poseidon, Apollo, Hephæstus, Ares, and Hermes; the goddesses were: Hera, Athena, Artemis, Aphrodite, Hestia, and Demeter.

The gods were consulted through the so-called oracles, through which they manifested their knowledge of future events. The oracles were situated in dark forests and isolated spots and the answers, as a rule in hexameter, were given out by the priests, for the most part in form so

ambiguous as to permit the variation of interpretation in accordance with the *dénouement* at hand.

75. **The Oracles.** — The chief oracles were those of the Pelasgian Zeus at Dodona, and that of Apollo at Delphi. At Dodona the rustling of the oak leaves was interpreted by priests acquainted with the meaning of the mysterious messages. The responses of the Delphic oracles were received through the lips of a priestess called the Pythia. Seated on a tripod over the fissure of the rock from which emanated intoxicating gases she soon fell in a swoon, and the wild ejaculations in her delirium were then taken up by the priests and translated into the answers to the inquiries made of the oracles. The priests kept themselves well informed of all state and social affairs of Greece and also of other countries, and busied themselves at all times answering suppositious questions and thus acquired great skill which enabled them to give intelligent advice in most cases and to foretell the natural course of events. However, when it came to actual prophecy, they usually preferred to give their answers in such form that they could be read both ways, favourable or unfavourable. So, for instance, Crœsus was told that if he crossed the Halys he would destroy a great kingdom. But they did not tell him whose kingdom, whether his own or that of Cyaxeres, and the fate of Crœsus did not cast a shadow of discredit on the oracle.

76. Classes. — There were three classes: the nobles, the common freemen, and the artisans. The nobles were citizens in the proper sense of the word who had the right to vote. Manual labour was not despised by them, and the nobles cultivated their lands with their own hands, while the poorer class hired out to them for agricultural labours. There were also a great number of slaves, barbarians, either taken in battle or purchased in the slave markets of the East.

77. The Sacred Games.—The sacred games were national festivals in which the predominating features were athletic contests. It is not known at what period they were instituted, for like most Greek customs, they are preserved to our times from remote mythical ages. These games were held at stated intervals and were four in number: the Olympian, the Pythian, the Isthmian, and the Nemean.

Of the four mentioned, the Olympian games were the most famous and popular. They were held every four years, and take their name from the town of Olympia, in Elis. In the first stages of development of the games they consisted of contests in foot-racing only, and the celebration lasted one day. Later the competition was extended to other sports, trials of strength being introduced besides the contests in fleetness. Then the duration of the contests was prolonged from one to five days and horse- and chariot-races were added.

While at first the games were simply sacrifices held near the tombs of the dead, in the belief that the shades of the departed delighted in the sight of such sports as they were accustomed to during their lifetime, later they grew into religious festivals and the idea was prevalent that the gods of the temple near which the games were held were present at the festivals.

The games were under the management of a committee of Eleans, by whom the court of judges was appointed. The awards of the victors consisted of a simple olive wreath, and they were the symbol of the greatest honour a Greek could achieve during his lifetime.

The families of the victors were ennobled by their victory. They were carried in triumphal processions to their homes; rewards were voted to them by the citizens; their taxes were remitted, and the victors' wreaths were left to their children's children as the greatest heritage, more precious than worldly goods and riches.

78. Influence of the Sacred Games.—The influence of the sacred games manifested itself in multitudinous ways. They had a tendency to create a feeling of unity between the Hellenes, and although they never formed a common political union, the games tended in a great measure to impress a common character upon their social, intellectual, and religious life. Furthermore, after contests in literary arts had been introduced into all the games, with the exception

of the Olympian, the games even served to stimulate activity in those branches of art, and no doubt many of the noted works of the Greeks can be traced directly to the influence of the sacred games. Another influence of the games was upon trade and commerce, the places where the games were held becoming centres of commercial activity because of the great number of people assembled from all parts of Greece; and finally the games can be said to have had a softening effect upon the people, it being thought sacrilegious to engage in war during the national festivals.

79. Early Political Organisation.—The Greeks are one of the three nations which have shown the highest political capacity.

The primitive government of Greece was a monarchy, but it was essentially different from the organisation now recognised under that appellation, and may more aptly be designated as a patriarchal presidency, because the king was not a supreme ruler, but rather a chief among the nobles, and president of the council, and was king by the inherent hereditary right as a descendant of the first elder of the people. He was their high priest, performed the sacrifices, and led in the religious ceremonies, and was also their commander-in-chief in war, but there his power ended. The people served him, not as their master, but as their patriarch and chief.

80. The Council of Elders. — The early monarchies of Greece were groups of communities and

not cities, like the later republics. The government was administered by a Council of Elders, of which the king was president. Affairs of state were discussed at feasts, to which the king summoned the council, and the consideration of public matters was conducted in a way recalling Frederick William's famous "Tobacco Parliament."

The legislation decided upon at the meetings of the council was made public by the king at an assembly of the members of the ancient kinship, of which the king was also president. At these assemblies the king announced the business in hand, the elders, if they chose to do so, addressing the people with regard to same, and the assembly made known either that it assented, by turbulent demonstrations, or, if they did not approve of the decrees made public, showed their disagreement by a cold silence. There was no vote, however, and the decisions of the council were final.

Justice was administered by the council, the king presiding, and each member of the council had the privilege of expressing his individual opinion, a majority of votes probably deciding the case.

81. The Ancient City. — The ancient city was far different from the city denoted by the modern term, and even bore very little resemblance to the type of the later city, which is represented by Athens and Sparta. It was formed by a coming together of the tribes, who again were a combina-

tion of phratries, consisting of clans. Practically, it was the residence of the king and the priests, generally situated on a hill offering good advantages for defence, containing the temples of the gods and the market-place, but while the people worshipped at the city's temple, attended the trading place, and held their armed assemblages at the city, they did not live there.

In the council the clans or gentes were represented, and neither the tribes, nor the phratries were a unit in the social organisation. The organisation of the city was based entirely upon religion, which continued to be the motive of social order for many centuries, the religious heads being acknowledged the rulers of society. The meetings of the council were religious as well as social, and the council always assembled in a temple, so that politics were practically synonymous with religion.

This social organisation, based upon the family, was already preparing for a transformation in the heroic age, and the principal change, which made the city the main part, while the tribes, gentes, and families became its subordinated components, whereas in the earlier organisation the city had been made important through the connection with the families, clans, and tribes, was accomplished gradually and with a rapidity varying in different localities. The cause of the change was the loss of importance of the individual governments by the confederation and the formation of

the city, and by a process working through many generations, the close structure of the gentes was weakened by the influence of the inferior position assigned to them in the new organisation.

The disintegration of the gentes, politically, resulted in their branches becoming more and more independent of each other, and, no longer being held together by the stimulus of political importance, they submitted to the authority of the city, which now gained full supremacy over family, gens, and tribe, from whom it had derived its existence.

82. Hellas.—The term "Hellas" applied not only to Greece, but to all Greek colonies as well, scattered upon the islands and shores of the Mediterranean, in Asia Minor, Africa, Italy, Sicily, etc., and the Greeks called themselves Hellenes, as inhabitants of the Hellas thus defined.

83. Hellenic Migrations.—The first Hellenic migration from Asia Minor into Greece occurred in very remote times, and the immigrants, who in time became entirely alienated from their former kinsmen, were called Pelasgians. During the second epoch some Hellenic tribes passed into Greece and mingled with the Pelasgians, some migrated to the coast of Asia Minor, and others settled in the mountains of Northern Greece. In the eleventh century a fierce tribe of mounted warriors, afterwards known as Thessalians, descended into the north-eastern region of Greece, under their prince Hellen, from whom the Greeks

took their name of Hellenes, and subdued or drove out the Æolians, some of whom settled in Bœotia. Then the Dorians migrated into the Peloponnesus and drove out the Achaians, who retired northward, and, after expelling the Ionians, settled in Achaia, the Ionians seeking refuge in Attica. The conquests of the Dorians and Thessalians set afoot a movement toward Asia Minor, which thus was being resettled by European Greeks, some of the displaced Achaians migrating to the northwest of Asia Minor, while many of the Ionians, after having been driven out of Achaia, settled in the central region of the Ægean coast of Asia Minor. Some of the Dorians, also, continued their march and left the Peloponnesus, founding settlements on Crete and Rhodes.

84. **Colonies.**—In the eighth and seventh centuries B.C., during the age of the tyrants, many were driven from their homes, and, settling in various localities on the shores of the Mediterranean, founded the first colonies. The number of emigrants was swelled by the Greek love of adventure and the overcrowding of population, while commerce was also a powerful factor in colonisation, which continued until about the middle of the sixth century B.C.

The colonies, in their turn, continued the process, so that Greek colonies were scattered upon all the shores of the Mediterranean.

85. **Relation of the Colony to the Mother City.**—Although there was a strong tie of religious

sentiment and tradition between the colony and the mother city, in political respect the former was absolutely independent, and the mother city retained no hold upon her whatever, the colony becoming a separate state as soon as founded. Whenever a party of emigrants left the mother city, they took with them fire from the Prytaneum, to furnish their own altars in the new home, also a leader, who was recognised as the founder of the colony. Before the start was made, the advice of the oracle was sought, and the answer of the gods awaited.

86. Colonial Institutions.—As to the colonial institutions, they retained the main features of those of the mother city. As most of the men who founded the first colonies had left the mother cities to escape the tyrannies, and therefore longed for constitutional changes, Democracy was developed in the colonies much more rapidly than in Greece, but, nevertheless, the colonial governments had to undergo all the changes that took place in Athens, from Timocracy (a certain amount of property being required as a qualification for political office) to Democracy, and through a period of Tyranny again to Democracy.

87. Lack of Poltical Unity. — Although the political life of the Greeks was lived in many separate groups, to some extent they felt themselves bound to each other by a feeling of national unity, which was stimulated by the Amphictyonic leagues, the sacred games, and the influence of

religious unity. However, the geographical obstacles, because of the wide extent of Greek territory, and the political habit of separation, prevented the establishment of a united national government. The spirit of union was strongest in religious matters, and the various leagues of neighbours, formed for the purpose of maintaining and defending the shrines of the gods, adopted rules with regard to the conduct of the members of the leagues in peace or in war, which, had they been developed, would undoubtedly have led to national unity, but the influence of these leagues upon politics was not strong enough to counteract the disintegrating influence of Greek political organisation. The influence of the sacred games, at which the Greeks assembled from all parts of the Hellenic world, tended to create and foster the spirit of nationality, and to impress a national character upon the intellectual, moral, and religious life of the Greeks, but, although this influence was exercised for over one thousand years, it failed to create political unity.

The Delian Confederacy was the closest approach to political union ever attained by the Greeks, but it was superseded shortly by the ascendency of Athens.

88. Political Growth of Greece.—Greek colonies were established in most regions on the Mediterranean and on the Black Sea. On Sicily were Naxos and Syracuse; in Southern Italy Tarentum, Sybaris, Crotona, and Rhegium; Massalia

(Marseilles) was founded by the Ionians about 600 B.C.; on the African coast were Cyrene and Naucratis; in the Crimea was Panticapæum, afterwards the capital of the Greek kings of the Bosporus; on the mouth of the Danube was Istria.

The age of the oligarchies and tyrannies was the most active period of Greek colonisation, and the foundation of most of the colonies can be placed in the two centuries from 750 to 550 B.C.

Overpopulation can be assigned as one of the causes for the emigration of so many Greeks, and no doubt many were driven from their homes during the rule of the tyrants.

The Greek colonies were not dependents of their parent city, and their relations to it were simply those of filial piety. The active and free life led by the colonies exercised a stimulating influence upon Greece, and many of the poets and philosophers were natives of either Asiatic or European colonies of the Greeks.

89. Sparta. — In Sparta there were three principal classes of society:

(1) The Spartans themselves, who formed a small, or at least comparatively small, land-owning class among a numerous population of (2) The Perioeci, the subjugated Achaians, who were allowed to own land but were forced to pay tribute, and (3) The Helots, who were slaves in the full sense of the word and were owned by the state. It is even asserted that when the Helots grew too

numerous the Spartans resorted to a deliberate massacre. They made a public proclamation to the effect that to such of the Helots as could prove having done some signal service for the Lacedæmonians freedom would be granted. About 2000 claimants were successful and they were liberated with impressive ceremonies. Thucydides states that all these men were afterwards secretly done away with.

90. Lycurgus.—Lycurgus lived in the ninth century B.C. He spent many of the best years of his life in exile in order to familiarise himself with the laws and institutions of different nations. He is said to have studied the laws of Minos, the legendary lawgiver of Crete, and to have journeyed as far as Egypt and even India in search of information. When he returned to Sparta the prime of his life was passed. He was held in great esteem because of his wisdom, and the Spartans, not without some opposition and trouble, finally accepted a set of laws and regulations drawn up by him and representing the result of his research. After his laws had been introduced he bound the Spartans to observe his laws in his absence and then set out for Delphi to consult the oracle. In response to his question the oracle assured him that Sparta would be successful as long as they obeyed the laws he had given them. Lycurgus caused his answer to be conveyed to the Spartans, and in order that they might be bound by the oath they had taken, he resolved never to return

and went into voluntary exile. The Spartans built temples in his honour and otherwise perpetuated his memory.

91. The Political Ideal of Sparta.—The political ideal of Sparta was the establishment of a military supremacy over the Greek states, and the constitution framed by Lycurgus was successful in making of the Spartans a nation of skilful soldiers. The ideal was a state powerful by the subordination of the citizens' faculties and capabilities to their effectiveness as soldiers. The opinion seems to have been that the citizen was made for the state, not the state for the citizen; and it was forgotten that no body of people can be so strong in any other way as by making the individuals strong mentally as well as physically.

92. Sparta a Soldier State.—There were two kings, but their authority was reduced to a mere dignity and to leadership in war. The legislative power was given to the senate, consisting of twenty-eight members over sixty years old and the two kings, whatever their age may have been. Besides, every male Spartan over thirty years old had the right to vote once a month on the measures proposed by the senate or elders (gerontes). Gradually the ephors, five in number, absorbed the powers of the senate, as well as the authority of the two kings.

The system of government simply contemplated the making of soldiers. After birth the

children were brought before the ephors to be inspected with regard to their fitness to live. If the child was weak or deformed, it was exposed in the hills of Taygetus to die. If strong and healthy it was given to the mother for seven years, and then its education was taken up by the state. This consisted more in the training of the body than of the mind, and the principal object was to harden the body so as to be inured to exposure and pain. At the age of thirty the boy was promoted to manhood, was permitted to marry and take part in public affairs, but he slept in the public barracks and was not released from military service until he attained the age of sixty.

One of the most peculiar institutions of the Spartans were the public meals. All citizens were required to take their meals at public tables, fifteen persons being seated at one table, and they were required to contribute a certain amount of victuals, besides money for the purchase of fish and meat. If a citizen failed to pay his contribution, he was disgraced and disfranchised. Nobody except the ephors, not even the kings, was excused from sitting at the common meals. Money was regarded as a necessary evil. To make it as little desirable as possible the coins were of iron. With this system the object of making the Spartans a race of soldiers was attained, and their valour and stoicism on the battlefield were proverbial, so that, in order to

defeat them, the only way was to destroy them to the last man.

Spartan institutions were based on the fallacious theory that the people existed for the benefit of the state or government instead of the government for the people, and they reversed the theory that the body is intended to be the instrument of the mind. A consequence of this was the system adapted for the education by the state of the citizens, so as to make them adapted for the uses of the state.

93. The Messenian Wars.—One of the Spartan kings was killed by the Messenians at the temple of Artemis, on Mount Taygetus, but his killing was plausibly explained by his murderers. A short time afterwards Polychares, a wealthy Messenian, was robbed of his cattle by a Spartan, and his son, whom he had sent for redress, was murdered. He applied to the ephors for justice, but was turned away. He then issued orders to his herdsmen to kill every Spartan they should meet. The Spartans marched across the frontier, took the fortress of Amphia, and killed the garrison. This was the beginning of the first Messenian war. For about four years the Messenians held their own, but in the fifth they were defeated. They inquired of the oracle at Delphi, and were told that the king's daughter would have to be sacrificed in order to secure victory. The king was about to comply when his daughter was killed. The king is stated to have killed him-

self later, and the disheartened Messenians abandoned their fortress, Ithome, which was occupied by the Spartans, and the latter quickly overpowered all opposition and reduced the Messenians to servitude. After nearly forty years of servitude the spirit of the Messenians revived, and under the leadership of Aristomenes they revolted. The Spartans consulted the oracle and were advised to send to Athens for a leader. The Athenians did not wish to oppose the oracle, and they sent to the Spartans a lame poet-schoolmaster, Tyrtæus, believing that he would prove of little value to the Spartans. However, Tyrtæus at once began to compose martial songs which so revived the courage of the Spartans that, although they were defeated in the first battles against Aristomenes, the Messenians were finally conquered and Aristomenes compelled to take refuge in flight. Many of the Messenians, choosing exile to serfdom, left the country and settled in various parts of Italy and Sicily. The two Messenian wars lasted from about 750 to 650 B.C.

94. **Athens.**—The situation of Athens was such as to enable the people to turn their energies toward colonisation and commerce, as their city was not far from the sea, but still sufficiently separated from the other Hellenic states by geographical boundaries, which isolation fostered the spirit of local patriotism, while the sea rendered easy friendly intercourse with distant countries

and the development of commercial enterprise. The small strait that separates England from the continent can be called a similar medium, being a sufficient obstacle to the carrying of war into the country, the strait being stormy and dangerous, but it was no hindrance to the development of the people's commercial talents and colonising ambition. The people of England had the advantage of their isolation having been such as to prevent all interference for long centuries by any of the continental powers, and they were thus permitted to lead their own life, to develop their resources, and to pay more attention to their own political affairs. In Athens as well as in England the spirit of local freedom was upheld, and their situation goes far towards accounting for the peculiar institutions of free government.

As to the people themselves, the Athenians as well as the English are not absolutely pure, and this mixed origin of the population is believed to be the secret of the versatile character of both.

Athens during the heroic ages was ruled by kings, as was the case with most of the Grecian cities. The names of Theseus and Codrus are the most noted among the kings. Theseus is said to have united the different Attic villages into a single city on the side of Cecropia, built by Cecrops, one of the oriental immigrants. During an invasion of Attica by the Dorians from the Peloponnesus, Codrus, king of Athens, learned that the Spartans had been informed by an oracle

that they would be successful if they spared the life of the king of Athens. He thereupon disguised himself and with one companion made an attack on some Spartan soldiers, and was slain by them. When the Spartans discovered that they had killed the king, they despaired of being successful, and left the country. Codrus was the last hereditary king of Athens. His successor was elected from among the nobles for life. After the reign of twelve kings, in about 752 B.C., the reign of the king was reduced to ten years; the office was made open to all nobles, and later the term of reign was still further reduced to one year. The duties of the kings were assigned to magistrates chosen from the nobles by themselves. This led to the establishment in the seventh century of a board called Archons, which consisted of nine persons, including the king. Thus practically the government from a monarchy became an oligarchy, or government of the aristocracy. Besides the Archons there was in Athens a board called the council of the Areopagus, which was composed in part, and sometimes entirely, of ex-members of the Archons. Solon is believed to have confined the membership to ex-Archons. The Areopagus was a judiciary council whose duty it was to see that the laws were properly enforced and to punish transgressions of the laws. The common people were not permitted to take part in any of the acts of government, and they were in a bad economic condition, one of the principal reasons

being a law that permitted the creditor of a common man to sell him, his wife, and family into slavery, if he was unable to discharge his debt.

95. **Cylon.**—Cylon was the name of a noble who put himself at the head of the discontented common people in an attempt to overthrow the government. The insurrection was not successful, and the rebels were closely besieged by the Archons in the Acropolis, which they had seized. Believing that their death by starvation would pollute the temple in which they had sought refuge, one of the Archons, Megacles, offered them their freedom if they would surrender. The insurgents feared to trust themselves to their enemies without some protection, and they fastened a line to the statue of Athena, to which they held fast while descending into the streets of Athens. Suddenly the line broke, and Megacles ordered them to be massacred, declaring that the breaking of the line was a sign from the goddess that she would shield them no longer.

After this a long series of calamities befell the state, and the people became even more inflamed against the nobles because they believed that the gods were punishing them for the murder of the rebels to whom they had promised freedom. The people demanded that the family to which Megacles belonged be sent into exile, and succeeded. Another demand of the people was the publication of the laws, to secure them against the unjust

decisions of the aristocrats in whose hands the administration of justice was placed.

96. Draco.—In order to meet the demand of the people to have the laws made public, the nobles appointed one of their number, Draco, to revise the laws and the constitution. Some of the changes made by Draco were quite sweeping. So, for instance, the magistrates who heretofore had been elected by the council of the Areopagus were to be elected by the Ecclesia, or popular assembly. In this body all persons who could provide themselves with a full military equipment were permitted to vote. Eligibility for the magistracy was not confined to the nobles, but, a certain requirement as to property held by the applicant for the position having been complied with, any person, even from among the common people, was eligible. Besides making these changes in the constitution Draco drew up a set of laws. Tradition has it that he assigned the punishment of death for the smallest offence. Although this, no doubt, is exaggerated, the laws were very severe, and they were defective inasmuch as they offered no relief whatsoever to the poor, the old law as to debtors still remaining in effect.

97. Solon.—A dispute ensued shortly after between the two cities of Athens and Megara in regard to the ownership of the island of Salamis, and finally they engaged in war in order to settle the controversy. Athens was victorious, but the cost of the war was heavy and the burden fell

mostly upon the poor class, who were put into an even more unendurable condition, so that the need for some relief was made very urgent. As in the time of Draco, the Athenians again placed their constitution into the hands of one man for revision. His name was Solon. Solon at once made the changes necessary to relieve the poor classes, and cancelled debts of all kinds, public and private, and enacted a law prohibiting the securing of debts on the body of the debtor.

Solon changed the constitution so as to make all the classes eligible to vote in the Ecclesia, to which until then only those that could provide themselves with armour and equipment had been eligible. Under the revised constitution the fourth class was entitled to vote with the other three, but they were not allowed to hold office. The magistrates became responsible to the people, who not only elected them, but also judged them in case of wrong-doing.

The council of four hundred and one was also reconstructed by Solon, and was to consist of four hundred members, one hundred from each tribe.

98. The Tyrant Pisistratus.—Pisistratus usurped the government of Athens about 560 B.C. in the following manner: After representing himself as the champion of the people, one day he inflicted wounds on his own body, and appeared in the square calling to the people that he had been assaulted by the nobles. He gained the sympathy

of the people, who voted to him a guard of fifty men. Under the pretence of raising this guard he enlisted a large force, and after two unsuccessful attempts to take the city of Athens he finally mastered the situation and installed himself in power as tyrant. His rule was mild, and he was a great patron of arts and literature. Many new buildings were constructed by him, as were the aqueducts and parks. He founded the first library at Athens, and during his reign (560 to 527 B.C.) the Homeric poems were collected.

For Athens the reign of Pisistratus was a period of great prosperity. He died in 527 B.C., and his two sons, Hippias and Hipparchus, succeeded to power.

99. Clisthenes.—Hipparchus was assassinated by a noble whom he had insulted. Hippias escaped bodily harm, but became very suspicious and severe, so that his reign was a tyranny in fact.

The family of Megacles, whom Pisistratus had sent into a second exile, won the favour of the sacred college at the oracle of Delphi by the rebuilding of the temple that had been destroyed by fire, and the answers given from this time to the Spartans to all their inquiries were to require of them the liberation of Athens from the yoke of Hippias. The Spartans at last set out on the expedition, but were not successful. In a second attempt they succeeded in carrying off the children of Hippias, and in order to secure their

release from the hands of the Spartans, Hippias agreed to leave the country, which he did in 510 B.C. The Athenians passed a decree of perpetual exile against him and his family.

In the second attempt to drive Hippias from Athens the Spartans were aided by the Alcmæonidæ, the family of Megacles, under the leadership of Clisthenes, the son of Megacles. Clisthenes developed the constitution of Solon in an even more democratic spirit and substituted ten tribes for the old four, in order to break up the influence of the aristocracy. It is probable that he simply added six tribes of the new citizens without disturbing the four existing tribes. The senate was reorganised and made to consist of five hundred members, fifty from each of the new tribes. The powers of the senate and of the popular assembly were greatly increased, and those of the Archons and the council of the Areopagus were correspondingly diminished.

100. Ostracism.—Ostracism was the power of the popular assembly to decree by ballot, without process of law, the banishment for ten years of any person who had excited the displeasure of the people. Six thousand votes, written on a shell or piece of pottery, were required.

Ostracism was introduced by Clisthenes in order to prevent the recurrence of an usurpation similar to that of Pisistratus. However, it does not seem absolutely certain that ostracism origi-

nated with Clisthenes. It existed as an institution in several other Greek states, and in one form or another probably antedates Clisthenes.

The institution lasted for not quite one century. About 417 B.C. the people ostracised a man whom all admitted to be the meanest man in all Athens. This was believed to have been such an honour to the mean man and such a degradation of the institution that the measure was abandoned, in order to prevent in the future the degradation of a good man or the honouring of a bad man by means of it.

101. Struggle between Greece and Persia.—We now pass to the story of the great struggle between the two great civilisations, the Asiatic and the European, between the East and the West. This struggle was decided, and through it Greece passed into her golden age of Pericles.

102. Expedition of Darius against Greece.—In about 500 B.C. the Ionian cities in Asia Minor rebelled against Darius, the king of Persia, and the city of Sardis was burned by them with the aid of the Athenians and the Eretrians, from the island of Euboea. Darius decided to punish the offenders, and sent out a large army and a fleet against the Greeks. The fleet was wrecked off Mount Athos, and his army was decimated by hordes of wild Thracians. Darius at once began the raising of a new army, and while his forces were being gathered he sent envoys to the various Greek capitals demanding earth and water as the symbols

of submission. The smaller states submitted and gave the tokens required, but the Spartans and Athenians threw the envoys of the Persian king into pits and bade them help themselves to earth and water. Ten years after the first attempt the preparations were completed and a large army, variously estimated at from 100,000 to 120,000 men and 600 ships, started from Asia Minor, and after capturing the city of Eretria and taking many captives the Persians encamped on a plain about two days' journey distant from Athens. The Persian army, under command of the generals Datis and Artaphernes, and guided by the exiled tyrant Hippias, was defeated on the plain of Marathon by the Athenians and Platæans under command of Miltiades, and was forced to return to Asia. Darius died three years later, having devoted the last years of his life to the organisation of a new expedition against the Greeks.

103. The Battle of Marathon.—The army that faced the vast numbers of Eastern warriors, gathered by the Persian king from all parts of his extended domains, is estimated at about 10,000, and can hardly have amounted to many more, as the number of Athenian citizens fit for the field of battle never exceeded 30,000. Each of the ten tribes had sent a contingent, under command of a general, and there also was one Archon, who had a voice in the military council and in battle was the leader of the right wing. The name of this

Archon was Callimachus. Miltiades was the leading spirit among the military leaders, and it is due to his persuasive powers that the military council, held after the landing of the Persians, decided to offer immediate battle instead of awaiting the attack, as the more cautious of the generals had counselled. When the vote was taken five of the generals voted to give battle and five voted against it. The deciding vote belonged to the Archon Callimachus, and to him Miltiades is said to have addressed an eloquent plea in favour of his plan, so that Callimachus decided in favour of the battle. The generals had such confidence in the ability of Miltiades that they gave him their days of command in order to enable him to execute his preparations, but Miltiades cautiously awaited the day when the command would have been his in regular order before giving the signal for the battle. When on the afternoon of that day the Athenians approached the camp of the Persians on the run, in a long-drawn-out line of spearsmen, the Persians awaited them with a confidence as yet unshaken by any defeats, and they believed that the Athenians were madmen rushing to certain destruction. However, the Persians were armed with weapons greatly inferior to the armament of the perfectly trained Greeks, and although they succeeded in breaking the lines commanded by Aristides and Themistocles, whose forces were in the centre of the Greek lines, Miltiades led the wings against the centre of the Persians after

putting both Persian wings to flight, and the Persians were forced to retreat towards the shore, the Greeks following them even to the ships and trying to set the galleys afire. The losses of the Persians in this battle numbered over 6000, while the Greeks lost only 192 killed.

The Persians made an attempt to take the town of Athens from the sea and sailed around to the western coast of Attica, hoping to find some unprotected position which would give them access to the city, or that perhaps some partisans of Hippias might lend them their assistance in the attempt. Miltiades was informed of the movement of the Persian galleys and at once marched his army towards the capital, and when the Persians appeared before Athens and were preparing to make an attack upon the city, they were confronted on the heights before them by the same soldiery that had so successfully opposed them on the previous day. The Persians then gave up the attempt and sailed away.

104. The Results of the Battle of Marathon.—The battle of Marathon broke the spell of Persian invincibility and destroyed the prestige of the Persian arms. From the date of this battle the Hellenes assumed that position of authority among the nations that had for so long been occupied by the people of the East, and they awoke to the knowledge of their own power and resources, so that to the battle of Marathon can be ascribed the growth of free institutions, the liberal en-

lightenment of the Western world, and the gradual ascendancy of European civilisation.

The battle of Marathon was decisive because it can be reckoned among those battles, which, if they had had a different termination, would have essentially changed the social and political condition of not only the two parties engaged in the conflict, but of all those who later came under the direct or indirect influence of the civilisation of the warring parties. It was decisive because it marked an epoch, not only in the life of Greece, but of all Europe. The battle decided that the despotism of the East was debarred from further influencing the affairs and ideas of the future and paved the way for the enlightened ideas of Western freedom with its incentive to personal activity.

105. Miltiades.—The prominent men of this period were Miltiades, Aristides, Themistocles.

Miltiades, son of Cimon, was at first a Chersonese prince, the second of the name. (He was of course an Athenian.) He was one of the tributary rulers who led a contingent of men in the army of Darius against Scythia, having been obliged to acknowledge the suzerainty of the Persian king. He incited the wrath of the Persian king for having counselled two other Greek rulers who were with the Persians in the Scythian campaign to break down the bridge they were left to guard, so as to prevent the safe return of the Persian army. He was forced to flee from the Chersonese and returned to Athens to resume his station of a citizen

of the commonwealth. He was put on trial for having been the tyrant of the Chersonese, but on account of the service rendered by him in conquering the islands of Lemnos and Imbros for Athens the people refused to convict him. Upon receipt of information about the Persian invasion, Miltiades was elected a general, and he was the leader of the Athenians in the battle of Marathon to whose genius the victory was mainly due. He took advantage of the great confidence the people placed in him, and when they had given him permission to fit out a fleet for an enterprise planned by himself, instead of leading the expedition against some unprotected city of great wealth in Persian domains, as he had led them to believe he would do if they granted his request, he attacked the island of Paros to avenge a private wrong. He was not successful and returned to Athens, severely wounded. He was put on trial, and only his great achievements saved him from being sentenced to death. He was fined and died in a short time of his wound.

106. Aristides.—Aristides was a native of Athens, of the tribe of Antiochis. He led his own tribe in the battle of Marathon as one of the ten generals. After the battle he was left by Miltiades to collect the spoils on the battlefield, and discharged this duty with such scrupulous honesty that he was surnamed 'the Just.' He was made an Archon, and his reputation for justice increased in such a measure as to excite the jealousy of his

rival, Themistocles, who finally created a strong feeling against him by representing that it was dangerous for the democracy to permit an individual to gain such influence as that of Aristides. Thereupon he was ostracised by the Athenians in about 480 B.C. After a few years the sentence of exile was revoked, and he took part in the campaign against Mardonius as one of the Athenian generals. When the allied Greeks threw off the hegemony of the Spartans, to Aristides was assigned the task of drawing up the laws for the confederacy of Delos. He died in about 468 B.C.

107. **Themistocles.**—Themistocles, another general at the battle of Marathon, was a far-seeing and ambitious statesman. Upon his prompting, the Athenians enlarged their navy after the battle and prepared themselves for the struggle which Themistocles had been wise enough to foresee, although many among the Athenians believed that the battle of Marathon had for ever freed them from Persian interference. Themistocles was called the founder of New Athens, and he well deserved that title for his remarkable achievements, but there were many bad traits in his character, and he is said to have accepted bribes and to have sold his influence. With the acquiring of an enormous property he became boastful and ostentatious, and the Athenians sent him into exile, ostracising him about 470 B.C. He found refuge at the Court of Artaxerxes, the son of Xerxes, and died about 450 B.C.

108. Invasion of Greece by Xerxes.—Greece was next invaded by Xerxes, son of Darius and his successor to the Persian throne.

Darius had been preparing for a new campaign against the Greeks, but a revolt in Egypt diverted the blow aimed at Greece, and before the revolt was crushed his reign was ended by his death. Xerxes, his son and successor, was a man of an entirely different character, and would have preferred an easy and inactive life to the hardships and the discipline of the camp, but he was steadily spurred on by his nobles and the Greek exiles, who urged him to avenge the defeat of his father He finally yielded and decided to prepare for another expedition, which was to excel all previous attempts in magnitude.

News of the preparations of the Persian king were continually reaching Greece, and upon the suggestion of Themistocles a congress was called into session at Corinth in 481 B.C., in order to form a confederation of all the Greeks to resist the invaders. However, many cities failed to respond to the call of the Athenians and refused to participate in the movement. The reasons for this were many-sided. The states with aristocratic governments were jealous of the democratic states, and they held aloof for party reasons, some going even so far as to claim that submission to the Persians would not be disgraceful because they were descendants of Perseus and therefore pure Hellenes. They were ready to betray their

country for the sake of party strife, knowing that a victory of the Persians would make impossible the democratic government of the rival states. Argos refused to join the federation because of hatred of the Spartans; Thebes, because of jealousy of Athens; the Cretans flatly refused all aid; the Corcyreans promised assistance, but were not sincere; and Gelon, the ruler of Syracuse, demanded that he be given supreme command of the combined forces as a reward for the help offered. This the Athenians would not agree to. Thus it happened that only about fifteen or sixteen states agreed to unite their forces. Themistocles persuaded them to lay aside all party strife, and they bound themselves to enter on a campaign against such cities as should give aid to the Persians as soon as the war against the invaders was over, and to dedicate one-tenth of the spoils to the shrine of the Delphian Apollo. It was decided at the convention that the first stand against the Persians should be made at Thermopylæ, a narrow pass from Thessaly to Locris, through which passed the only road from Northern to Southern Greece. Although the Athenians could have demanded the supreme command of the combined forces, they agreed to give the chief command to the Spartans in order to preserve harmony.

The preparations of Xerxes were designed on a large scale. He ordered contributions from all his states, some of which were directed to furnish

horses, others armament, others grain, money, etc. Ships were built, in order to carry the implements of war, supplies, and stores, while the army was to march overland. It was the plan of Xerxes to have the fleet accompany the troops by sailing close to the shore. In order to avoid the dangerous Mount Athos, where during Darius's reign a large Persian fleet had been destroyed, Xerxes decided to cut a canal across the isthmus. Grain-houses were built all along his route, and stores were sent out ahead of the expedition and left in the store-houses, with a force of men to guard them. Although a considerable part of these preparations were on European soil, the Greeks offered no interference. All preparations having been finished and the vast army assembled, Xerxes started out for Sardis, established there his headquarters, and awaited the coming of spring before he ordered the advance.

In the meantime the bridge across the Hellespont had been finished, but a wintry tempest carried it away. Xerxes, in great rage, ordered the builders of the bridge to be beheaded and the sea to be scourged. He then designated a new corps of architects and ordered them to build a second bridge. Knowing that upon the successful accomplishment of their task depended their lives, the builders took every precaution to render the bridge safe, and they succeeded in putting up a substantial and firm structure. Xerxes then led his soldiery from Sardis to the Hellespont and,

after crossing the bridge with impressive ceremonies, began his march toward the Greek frontier. At Doriscus he held a review, the purpose being a census of his army. In order to count the vast hordes that constituted his army, ten thousand men were assembled in a close formation, then a low stone wall was built around the space occupied by them and into this inclosure new troops were marched until it was filled, each filling of the walled space being counted as ten thousand men. The inclosure was filled one hundred and seventy times, which would put the infantry of the army at one million and seven hundred thousand men. Besides, there was a cavalry force of about eighty thousand, a corps of Arabs on camels, and another of Egyptians, in war chariots, amounting together to about twenty thousand. In the fleet there were five hundred thousand men. As Xerxes compelled the rulers of the countries through which he marched to furnish additional enforcements, and as the attendants and slaves are not included in the above figures, taken from Herodotus, the force of Xerxes, when near the Greek frontier, has been put at five or six millions, though no doubt these figures are great exaggerations. It is believed that the actual numbers of the Persian army could not have exceeded nine hundred thousand men.

After leaving his capital, Susa, Xerxes marched to Sardis, in Lydia, then through Phrygia, across the Hellespont, into Thracia, along the shore and

across the river Strymon into Macedonia, rounding the Thermaic Gulf, then southward, following close to the shore, into Thessalia, Thebes, through the pass of Thermopylæ, defended by Leonidas, through Bœotia into Attica and Athens.

109. The Defence of Thermopylæ.—Leonidas, the King of Sparta, with about six thousand men from different states of Greece, held the pass of Thermopylæ. The Greeks were about to celebrate the Olympian games, and they left this small force to guard the pass until the festivities were over. Xerxes intended to send his fleet to effect a landing in the rear of the force guarding the pass, but a fierce storm destroyed many of his ships, and the fleet of the Greeks, which took their position at Artemisium, prevented the execution of his plan.

Xerxes was loth to believe that the small force in the pass would give battle, and waited a few days expecting them to surrender. Finally he sent messengers to demand the surrender of the arms and received the answer, "Come and take them!"

He then ordered his army to advance, but their efforts were in vain. Troops after troops were hurled back, until the "immortals" were ordered to carry the pass. But their spears were shorter than those of the Greeks, and the tunics of linen, which they wore, were of little use in a conflict with men wearing iron armaments. Besides, their great numbers were actually a hindrance in the narrow pass. The Spartans often pretended to fly and drew the Persians on. Then

they suddenly turned and mercilessly cut them down. The next day Xerxes renewed the battle, thinking that the Greeks must be too tired to fight. However, he found them again in battle array, only a part of the Phocian force having been sent to guard a path over a ridge. Again the Persians were unsuccessful. Xerxes was very near at his wit's end when Ephialtes, the traitor, who told him of the path leading over the mountains, offered to lead his men into the rear of the defenders of the pass. A force of Persians, under Hydarnes, started out in the evening and marched all night over the mountains, reaching the position in the rear of the Greeks by dawn of the following day. When the Spartans heard that Hydarnes was at their rear they were not surprised, as they had been told by their seer Megistias on the day before that on the morrow they must die. In the allies, however, the news created terror, and Leonidas decided to send them all away. When the sun rose, Xerxes poured out wine to the gods and waited with the signal for the battle until about 9 A.M. Then the Persians renewed the attack, and the slaughter was fearful on their side, many being drowned in the sea and many others trampled down alive by one another. Finally the Spartans were overborne by sheer weight of numbers, and they fell back into the narrow part of the pass after Leonidas had been killed. Hydarnes then came up from the rear and, after performing prodigies of valour, the Spartans

and Thespians were cut down to a man. They were buried where they fell, and over their bodies later a monument was erected with this legend: "Stranger, tell the Lacedæmonians that we lie here in obedience to their bidding."

110. The Battle of Salamis. — While Leonidas was defending the pass of Thermopylæ a Greek fleet assembled at Artemisium, opposite the Persian fleet. The Persians decided to send part of their fleet around Eubœa, in order to place the Greeks between two fires, but the fleet was wrecked in a storm. The Greeks then attacked the enemy and fought them for some days without decisive results. Soon the news reached them that the pass of Thermopylæ was in the hands of the invaders, and they decided to retire into the Gulf of Salamis, near Athens. The Athenians removed their households to the ships and Athens was left open to the enemy, as a result of an oracle that "wooden walls only shall remain unconquered," and Xerxes entered Athens, after desolating the country, and burned and destroyed the temples. At this period Xerxes was the nearest to the successful accomplishment of his plans, as the Greeks were very much disheartened and depressed. Themistocles, in order to prevent a dissolving of the fleet, resorted to a stratagem and sent a message to Xerxes advising him to attack the Greeks upon receipt of the message, as they were on the point of running away. Xerxes ordered the attack, and viewed the fight from a

lofty throne constructed for him on the shore. The battle of Salamis, fought in 480 B.C., ended with the defeat of the Persians, and destroyed the confidence of Xerxes as to the success of his plans. He retreated to Asia and left Mardonius in command of an army of three hundred thousand men, with which Mardonius had promised to finish the conquest of Greece. In the following year, in 479 B.C., both the army and fleet left behind by Xerxes were entirely destroyed in the battles of Platæa and Mycale, and of two hundred and fifty-thousand Persians not five thousand are said to have escaped alive, while the Greek losses were very small.

111. **The Confederacy of Delos.**—Hitherto Sparta had been looked upon as the leader of Greece, but on account of the arrogance of the Spartan general, Pausanias, the leader of the Greeks in the battle of Platæa, the states north of the Isthmus of Corinth, the Ionian states of Asia Minor, and the islands of the Ægean formed the so-called Confederacy of Delos, in order to join their forces against the Persians, who, even after the unsuccessful invasion of Xerxes, were harassing and vexing the Greek possessions. Athens assumed the position of leader in this confederacy, and Aristides was elected the first president of the league. As the states on the Peloponnesus still regarded Sparta as their leader, Greece was divided into two leagues, under the rival leadership of Athens and Sparta.

The outgrowth of the Confederacy of Delos was the Athenian Empire. The Athenians misused their authority as leaders in the league, and, as the matter of assessments to be paid by the different members of the confederacy was left to them, they imposed heavy contributions upon them, to be paid in ships, their crews, and money. Some of the states preferred to pay their contributions in money instead of in ships, and this proposition was eagerly accepted by the Athenians, who built the ships themselves and added them to their own navy, thus increasing their own power. The assessments in time became oppressive, and when some of the states refused to pay, they were attacked by the Athenians and lost their independence.

112. Cimon.—Cimon was a great military and political leader of Athens. He was the son of Miltiades, and became very popular in Athens on account of his successes as leader of the forces sent against the Persians to wrest from them the islands in the Ægean and the Greek cities on the coast of Asia Minor. He defeated the Persians at Eurymedon in 466 B.C. and reduced Thasos in 463. During the revolt of the Helots he advised the Athenians to send a military detachment to aid the Spartans to suppress the revolution, but the Spartans became distrustful of their allies and dismissed the Athenians. Cimon lost his popularity for having given the advice of aiding the Spartans, and was ostracised in 459 B.C.

113. The Age of Pericles.—During the age of Pericles, 459 to 431 B.C., Athens attained her greatest height of brilliancy. The influence of this period, of the duration of less than one single generation, upon the civilisation of the world can hardly be estimated. Athens during this period was pre-eminently democratic. Various reforms were instituted, among others, the powers of the Areopagus were transferred to the Dicasteries, courts composed of five hundred citizens, thus transforming the most important functions from aristocratic to democratic. The Senate of five hundred was also deprived of most of its judicial powers. The people of Athens enjoyed perfect political liberty, and as they had a thorough knowledge of public affairs they were well able to direct the policy of the state. It is stated that during the age of Pericles almost every citizen was qualified to hold public office.

The famous men of the age of Pericles were: Pericles, Ephialtes, Phidias, Polycletus, Praxiteles, Polygnotus, Sophocles, Euripides, Herodotus, Thucydides, Antiphon, Lysias, Callicrates, Ictinus, Mnesicles, Aristophanes, Xenophon, Zeuxis, Apelles, Parrhasius, Tithmanes, Anaxagoras, Democritus, Socrates, and Plato.

Pericles, a great statesman and orator, the son of Xanthippus, was born in 495 B.C. and died in 429 B.C. at Athens. Ephialtes was a statesman and general. He was the author of the law abridging the power of the Areopagus. Phidias,

the sculptor, was the son of Charmides. His greatest works were the statue of Zeus at Elis and the statue of Athene in the Parthenon. Polycletus was a sculptor of Argos. Praxiteles was the sculptor of the statue of Hermes and Dionysos. His most celebrated work was the Aphrodite of Cnidus. Polygnotus was a famous painter. Sophocles, Æschylus, and Euripides were the three most famous tragic poets of Greece. Herodotus, the so-called father of history, wrote a history of the Persian invasion in nine books. Thucydides, another historian, wrote the history of the Peloponnesian War, but did not finish it, his history ending 411 B.C., seven years before the finish of the war. Antiphon was an orator and politician, the oldest of the "ten Attic orators." Ictinus, an architect, was the designer of the Parthenon. Mnesicles built the Propylæa, the monumental gateway to the Acropolis. Aristophanes was the greatest of the Greek comic poets. Xenophon was a celebrated essayist, a disciple of Socrates. Zeuxis, Apelles, Parrhasius, and Tithmanes were painters; Anaxagoras, Democritus, Socrates, and Plato were philosophers.

Strictly speaking, several of these men do not come within the dates assigned to Pericles, 459–431 B.C., but they belonged to the period called the Age of Pericles, which is not very definitely fixed, but extends for a considerable time before and after Pericles was in public life.

114. Alexander and the Decline of Greece.—We

now approach a period of internal dissensions in Greece, the rise of Alexander, and the subsequent decline of Grecian supremacy.

Neither Sparta nor Athens—the leaders in Greece—was building toward proper ideals, hence neither could lead Greece to permanent greatness. There was wanting in the Greeks a certain religious element of character that tends to solidity and permanence of political institutions. And so the Greeks finally gave place to the Romans, who possessed this element to a greater degree.

The growing jealousy between Athens and Sparta eventually ended in open war, the so-called Peloponnesian War, which lasted from 431–404 B.C.

115. Internal Wars.—Pericles had foreseen the conflict, and his later policy was to prepare Athens for the struggle. The immediate cause of the war was the interference of Athens in a quarrel between the Corcyreans and Corinth, and the blockading by an Athenian fleet of Potidæa in Macedonia. Corinth appealed to Sparta, as to the head of the Dorian alliance, for aid and justice, and after listening to both sides the Spartans decided that the Athenians had been guilty of an injustice, and declared war. The decision of the Spartans was concurred in by the other members of the Peloponnesian Confederation, and upon interrogating the oracle they were told that they would be victorious "if they fought with all their might."

The leading contestants were Sparta and Athens.

Athens commanded the resources of her subject cities, numbering about three hundred, the colonies on the shores of Macedonia and Thrace, besides having the assistance of her independent allies, namely, the islands of Chios, Lesbos, Corcyra, and other states. The chief strength of Athens lay in her navy.

With Sparta were allied nearly all the states of the Peloponnesus, excepting Argos and Achaia, besides Megara, Phocis, and Locris, the Bœotian League, headed by Thebes. The Spartans with their allies could raise an army of sixty thousand men and a large naval contingent, Corinth being especially strong in ships.

Three hundred Thebans gained access at night to the city of Platæa, which had refused to join the Bœotian League against the Athenians, and, after summoning the people, demanded that they renounce the alliance with Athens and put themselves on the side of the Spartans. The people were about to submit to the demands of the Thebans when they discovered the small number of the enemy, and they attacked them and took one hundred and eighty of them prisoners, who were put to death. The Thebans maintained always that the Platæans murdered these prisoners in violation of a promise that they would spare their lives. This affray precipitated the war.

116. The Attic War.—The first period of the

war, from 431 to 421 B.C., is usually called the Attic War, because of the frequent invasions of Attica by the Peloponnesians. Shortly after the affair at Platæa the Spartans invaded Attica, while an Athenian fleet was ravaging the coast of the Peloponnesus. Upon advice of Pericles the country people of Attica left their villas and villages and sought refuge in the city of Athens, and from the walls of the city they witnessed the burning of their homes. Pericles did not deem it advisable to give battle in the open field, and it required all his powers of persuasion to restrain the country people from engaging the enemy in order to avenge the burning of the villages. In the following year the Spartans again invaded Attica, and such property as had escaped destruction the year before was now mercilessly consigned to the flames. To add to the horrors of the war, pestilence broke out in Athens, and probably one-fourth of the fighting force of Athens succumbed to the plague, including Pericles, who had been the mainstay of Athens during these times of trials and hardships. He died in 429 B.C., and his dying words were that he "had never been the cause of an Athenian putting on mourning." After the death of Pericles, Cleon, an unprincipled demagogue, came forward as the leader of the democratic party, and the mob element got control of the Assembly.

117. Character of the War. — The war was waged on both sides with the utmost cruelty and

vindictiveness. While the Spartans were ravaging the Attic villages and vineyards, the Athenian fleet was making reprisals on the coasts of the Peloponnesus. In 428 the city of Mytilene, on the island of Lesbos, revolted, and the Athenians sent a force there to subdue the rebellion. After the place was captured, the fate of its inhabitants lay in the hands of the popular Assembly of Athens, and upon the proposal of Cleon it was decided to slay all the men of the city, numbering about six thousand, and to sell the women and children into slavery. A ship was sent to carry to the Athenian general the sentence for execution. After the ship had sailed, the Athenians repented their cruel resolution, and in a second meeting of the Assembly repealed the sentence. substituting one less harsh but still very severe, A second trireme was sent in pursuit of the first and succeeded in reaching the island in time to prevent the execution of the first barbaric sentence. Still, over one thousand of the nobles of Mytilene were slain, the town was destroyed, and the lands were divided among Athenian citizens. The Spartans were equally cruel. In the same year that Mytilene was destroyed by the Athenians, the Spartans and their allies captured the city of Platæa. All the men were put to death, the women and children were sold as slaves, and the city was razed.

118. Events Leading to the Peace of Nicias.—The events that occurred after the fall of Mytilene

and Platæa showed how completely Athens was controlled by unprincipled politicians. Pylos, in the south-western part of Messenia, was taken by an Athenian general, Demosthenes, and fortified. The Spartans attempted to dislodge the Athenians, and in the course of the siege four hundred Spartans were cut off from the mainland on the island of Sphacteria, south of Pylos, by the arrival of an Athenian fleet. Among them were the members of some of the first Spartan families, including the general, Brasidas. The Spartans sent commissioners to Athens to sue for peace, in order to secure the release of the prisoners on the island, and offered terms which Athens should have accepted. However, Cleon persuaded the Assembly to reject the offer of the Spartan emissaries and to demand such terms as he well knew the Spartans would not accept. The Spartans thereupon returned to Sparta and the negotiations were broken off. Demosthenes did not succeed in capturing the Spartans on the island, and had to send to Athens for reinforcements. Cleon, who was in command of the additional force sent, succeeded in capturing them and brought about three hundred of their number as prisoners into Athens. From this on, affairs turned out differently for the Athenians. Disregarding the advice of Pericles not to aim at power on the mainland, they invaded Bœotia and were defeated at Delium (424 B.C.). The noble-minded and skilful Spartan general, Brasidas, then succeeded in inciting some

of the Thracian allies of Athens to revolt, and they captured the important town of Amphipolis. Cleon was sent with an expedition against the rebellious towns and was defeated and killed in the fighting that followed; and Brasidas, the Spartan general, was also mortally wounded in action. After the death of Cleon, the patriotic and mild-tempered Nicias, an Athenian general, brought about the so-called Peace of Nicias in 421 B.C. This was to have been a fifty-years' truce, but it was imperfectly observed for only six years, when the contest was renewed.

119. Alcibiades.—The most prominent man on the Athenian side during this period of the struggle was Alcibiades, a man of most brilliant talents, versatile, licentious, unscrupulous, and most charming in manner and speech, but a reckless and unsafe counsellor.

He was a pupil of the philosopher Socrates, who vainly tried to teach him sound morality. He gained a large influence over the people, and his popularity was such that he was able to carry almost any measure through the popular assembly, although the more prudent of the Athenians were filled with apprehension for the future of the state under his guidance. Timon, the noted misanthrope, gave expression to this feeling of apprehension when he said to him, after the passage of one of his impolitic measures, "Go on, and prosper; for your prosperity will be the ruin of all this crowd." His words became true very shortly after.

The reckless and enterprising democracy, inspired by Alcibiades, disregarded the warnings of the cautious Nicias, and aimed at the conquest of the western world by the extension of her supremacy over Sicily. The plans of Alcibiades were vast in their conception. The conquest of Sicily was to be followed up by the subjugation of Italy and Carthage, and then the Peloponnesus and the Greek mainland were to be overwhelmed. After this was accomplished, the conquering of the decaying Persian Empire would be an easy task. A large armament of ships and men was sent out by Athens against Sicily, under command of Alcibiades, Nicias, and Lamachus.

The enterprise was doomed to failure from the beginning. Instead of attacking Syracuse promptly, as Lamachus advised, the generals wasted much time in going about seeking allies among the Sicilian towns. Alcibiades, who perhaps would have proved the man to bring the affair to a successful conclusion, was recalled to Athens on a trumped-up charge of impiety. He was too wise to trust himself to the mercies of a political foe and escaped to Sparta, where he exercised his influence toward the renewal of the war against his native state, and, in a fatal desire for revenge, advised the Spartans to send a competent general to take charge of affairs at Syracuse. His advice proved fatal for Athens, as the Athenian forces before Syracuse were defeated by the Spartan general, Gylippus, whom the Spartans

had sent out in accord with the advice of Alcibiades. In 412 his death was decided upon by the Spartans, but he escaped in time to the Persians. In about 411 B.C. he was recalled to Athens and put in command of the army, and gained some splendid victories for Athens over the Peloponnesians and Persians. However, he was unable to undo all the evil he had done. He was defeated at Andros, and after having been deposed from his command fled into Phrygia, where he was treacherously put to death.

* **120. The Fall of Athens.**—After the defeat and total extermination of the expedition Athens had sent against Sicily, her resources were hopelessly crippled. One by one the allies were falling away with the willing aid of Sparta and Persia, and although efforts were made to retrieve the lost fortunes, internal dissensions and quarrels made success impossible, and slowly Athens was nearing her doom. The battle of Ægospotami, on the Hellespont, where the entire Athenian fleet was destroyed by the Spartans under Lysander (405 B.C.), sealed the fate of Athens. The Peloponnesians besieged Athens by sea and by land, and the city was soon forced to capitulate. Sparta thus became supreme in power.

121. Results of the War.—The effect of the war upon the intellectual and moral life of the Greeks was lamentable. The morality of the Grecian world had sunk many degrees, and the productiveness of Greece in art and literature was hope-

lessly impaired. Although the century following the Peloponnesian War witnessed many achievements in the field of art and literature, especially in philosophy, it can only be conjectured what the results would have been if their power had not been checked by the consequence of the fratricidal war.

122. **Xenophon.**—Xenophon was an Athenian general, historian, and essayist. He was born at Athens about 430 B.C., and died after 357 B.C. He joined the expedition of Cyrus against Artaxerxes. After the defeat at Cunaxa and the treacherous murder of the Greek generals, Xenophon was made the leader of the Greek forces, numbering about ten thousand, and successfully accomplished the most memorable retreat in history. Later he entered the service of the Spartans and fought on the side of the Spartans at Coronea in 394 B.C., was banished from Athens, and is said to have died in Corinth.

Xenophon's best-known work, the *Anabasis*, in seven books, treats of the campaign of Cyrus the Younger against Artaxerxes II. of Persia, and of the retreat of the ten thousand Greeks, 401–399 B.C., after the death of Cyrus and the murder of the Greek generals. The title means "the march up," and should apply only to the first part, as far as the battle of Cunaxa. The remaining part of the work ought to be called Catabasis, "the march down" (to the sea).

123. **Philip of Macedon.**—Philip II. of Mace-

don, King of Macedonia, was the son of Amyntos II., and the father of Alexander the Great. He was born in 382 B.C., and died at the hands of assassins at Ægæ in 336 B.C.

In his youth he had been a hostage for some years at Thebes, and learned valuable military lessons from that famous general and statesman. He organized a professional standing army and introduced the so-called "phalanx," heavy-armed infantry, carrying swords, shields, and long spears. Philip quickly extended his power over the Greek cities of Chalcidice, captured Amphipolis in 358 B.C., Potidæa in 356, founded the well-known city of Philippi in 356, and took the city of Olynthus in 348, destroyed it, and sold the inhabitants into slavery. He took part in the sacred war against the Phocians, who had deliberately robbed the temple of the Delphian Apollo, and the place in the Amphictyonic council occupied by the Phocians was given to Philip. After having defeated the Thebans and Athenians at Chæronea, in 338 B.C., Philip extended his power and authority throughout Greece.

Later, Philip was chosen leader of an expedition planned by the Greeks against the Persians. The march of the ten thousand Greeks through the heart of Persia made the undertaking appear very feasible. He was assassinated during the festivities attending the marriage of his daughter, and his son succeeded him in power.

Demosthenes was one of the few Athenians who

understood the real designs of Philip, and he strove, with all the eloquence at his disposal, to stir the Athenians to resist the plans of the Macedonian king. He is famous for the *Philippics*, a group of nine orations directed against Philip of Macedon.

124. Alexander the Great.—Alexander the Great was born in 356 B.C. and died of fever in 323 B.C. Alexander was twenty years old when he succeeded to the Macedonian throne. In the first two years of his reign he subdued various barbarous nations, the Getæ, Illyrians, and others to the north and west of Macedonia. He punished a revolt of Thebes by the destruction of the city. In 334 B.C. he invaded Asia, defeating the Persians under Memnon at the river Granicus. In 333 B.C. Alexander routed an enormous army led against him by King Darius III., near Issus, on the borders of Cilicia and Syria. He then conquered Syria, Phœnicia, and Palestine, besieged and took Tyre in 332 B.C. Egypt was then entered by his victorious army without opposition, and the city of Alexandria was founded by Alexander the Great in 332 B.C. He returned through Palestine, Syria, Mesopotamia, and the final and decisive victory was won at Arbela. In 330 he traversed Parthia, founding many new cities on the way, and in two years reached India, where, in 327, he defeated Porus, an Indian king, in the Punjab. He continued on his march towards the East until his soldiery refused to accompany him

farther. In 326 B.C., a fleet constructed for the purpose took his army down the Indus to the ocean. The army then marched through the desert of Gedrosia (Beloochistan), and in 325 B.C. Alexander again reached Susa, the capital of Persia. He then made known his great plans for the founding of a Macedonian-Persian, universal empire, in which the Eastern and Western populations should be on an even political footing. The execution of his magnificent plan of civilisation was cut short by his death of fever at Babylon in 323 B.C., at thirty-two years of age, after he had in twelve years entirely changed the current of history.

125. The Successors of Alexander. — Alexander the Great left no inheritor either of his power or his projects. When asked on his death-bed to whom he left the empire, he replied, "To the strongest." But there was none strong enough, and his general, Perdiccas, to whom he is said to have given his signet ring, could not master the difficulties of the situation.

In consequence the vast empire broke into fragments soon after his death, and his schemes of conquest were buried in his grave, although the effects of his career remained to all time. Out of the ruins of his empire rose four monarchies: Thrace, Syria, the kingdom of the Ptolemies, and Macedonia and Greece, besides a number of smaller states, of which only Rhodes and Pontus deserve mention.

One of the four monarchies mentioned, that of Thrace, ruled by Lysimachus, soon disappeared. Lysimachus was defeated by the King of Syria, Seleucus, in 281 B.C., and his kingdom was divided. The lands in Asia Minor were added to Syria, and Thrace was absorbed by Macedonia. During two centuries the kingdom of the Seleucidæ, or Syria, played an important part in the history of the world. It was founded by Seleucus Nicator, one of Alexander's generals, after a contest that lasted twenty years, and was terminated by the battle of Ipsus, 301 B.C. Syria and the East were given to Seleucus, Egypt to Ptolemy, Thrace to Lysimachus, and Macedonia and Greece to Cassander. The kingdom of Seleucus at first consisted only of Babylonia, Susiana, Media, and Persia, but Seleucus afterwards made himself master of the countries reaching from the Euphrates to the Indian Ocean. After the addition of nearly all of Asia Minor, Seleucus founded the city of Antioch, on the Orontes in Syria, and removed there his capital from Babylonia.

Seleucus died by assassination in 280 B.C., and was followed by a succession of kings known as the Seleucidæ, who for about two centuries maintained their rule over Syria. However, gradually many of the provinces fell away and became independent states. Antiochus III., called the "Great," for a short time raised the kingdom into prominence; but he incurred the fatal hostility of Rome by giving asylum to the defeated

Carthaginian general, Hannibal, and was defeated by the Romans at Magnesia in 190 B.C., a large part of Asia Minor falling into the hands of the victors. After the battle of Magnesia the kingdom of Syria was of no considerable importance in history. War and revolts reduced the kingdom still further, and its remnants were finally conquered by Pompey and absorbed into the Roman Empire in 63 B.C.

Egypt fell to the lot of Ptolemy, one of Alexander's generals. He is known as Ptolemy Soter (Deliverer), and reigned from 323–283 B.C. During his reign Alexandria became a commercial city of the highest rank. He founded there a museum and library, and was a liberal patron of science, literature, and art. At the entrance of the harbour of Alexandria he built the Pharos, or lighthouse, the first structure of its kind, to guide the ships to his capital, and this was reckoned as one of the seven wonders of the world. He encouraged poets, artists, philosophers, and teachers to settle in Alexandria, and his Court was celebrated as containing the wisdom and the learning of the age. His son, Ptolemy Philadelphus, carried out the plans of his father so far as possible. He added largely to the royal library, and to scholars extended the same patronage and encouragement. The surname of Philadelphus was given to Ptolemy II. because of his devotion to his wife Arsinoë, who was also his sister. This usage of intermarriage among the members of the

royal family was one of the causes which at last overwhelmed the Ptolemies with calamities. The last of the Ptolemies was Queen Cleopatra. On her death, in 30 B.C., Egypt became a Roman province.

After the death of Alexander the Great, the Greeks were inspired with high hopes of freeing themselves from the fetters that bound them to Macedonia. Athens, under Demosthenes and Hyperides, took the lead in a confederacy of the Greek states, and entered on what is called the "Lamian War," which lasted from 323 until 321 B.C. The struggle ended disastrously for Greece, and Demosthenes was forced to flee from Athens. He took refuge on the island of Calauria, off the coast of Argolis, and, being closely pursued by Antipater, killed himself by poison in the temple of Poseidon.

The Gauls, barbaric tribes of Celts from Scythia, invaded Macedonia in 279 B.C., and both Macedonia and Greece suffered greatly from these marauders. They finally were driven from Europe and settled in Asia Minor, in the province of Galatia, named after them.

Macedonia was then swallowed up by Rome. After a long conflict, lasting from 200 to 168 B.C., the Macedonian kingdom was overthrown at the battle of Pydna, in 168 B.C., and Perseus, the last of the kings of Macedonia, was led into Rome as prisoner in the triumph of the Roman general.

The Greeks formed two leagues, called the

Ætolian and Achaian Leagues. Soon after the conquest of Macedonia by the Romans, the Ætolians were made tributaries to Rome. At the same time a thousand of the leading citizens of the Achaian League were led into captivity to Italy and kept as political prisoners for seventeen years. The Romans then released them, hoping that they would upon their return to their homes stir up the Greeks to some violent act against the Romans, which would give them a pretext for an invasion and annexation of their territory. As the Romans had anticipated, the exiles had no sooner returned than they succeeded in inciting their countrymen to revolt against Rome. Corinth was taken by the Romans in 146 B.C., was laid in ashes, and made a Roman province, under the name of Achaia. This was the last act in the varied drama of the political life of the Greeks.

126. Greek Architecture and Arts. — The earliest structures are stone walls, tombs, and subterranean aqueducts, traces of which are found in various parts of Greece, Italy, and Asia Minor. The origin of these structures was unknown to the earliest Hellenes and was described by them to the giant Cyclops; hence the name Cyclopean attached to them. These works show distinct stages of development. In the first structures the stones are large and untouched by the chisel; in the next oldest are stones worked into polygonal blocks; in the latest they are cut into rectangular shapes and laid in regular courses. The walls of

the old citadels and castles of some of the Greek cities are examples of this primitive architecture. The treasury of Atreus is a sample of the last stage of the Pelasgian architecture.

In the early times the Greeks had no temples, and the statues of their gods were placed beneath trees in the forests. After a time they built rude shelters of trunks of the trees, shaped like the habitations of man, and the wooden frame was later replaced by a stone structure. As the stone was more durable than wood, more labour and thought were expended on these later structures, and architecture began to make rapid strides. In the century following the age of Solon there were many temples in different parts of Greece.

The three styles or "orders" of Greek architecture were the Doric, the Ionic, and the Corinthian. They differ from each other in the proportion and ornamentation of the column.

The Doric column is without a base, and has a massive and simple capital. The Proto-Doric column may be seen at Beni Hassan, in middle Egypt, in the rock-tombs. At first the Greek Doric columns were almost as massive as the Egyptian, and their temples corresponded in style, but later they became more refined.

The Ionic column is characterised by the spiral volutes of the capital. The Assyrians first employed this form, and as this style of column was principally adhered to by the Greeks of Ionia, it was named Ionian.

The Corinthian order is distinguished by the rich capital, composed of acanthus leaves. The elements in this type are Egyptian, Assyrian, and Grecian. The bell shape of the capital is taken from the Egyptians. This style of architecture was not much employed before the time of Alexander the Great.

The entire structure was made to harmonise with the columns employed, and the general characteristics are well portrayed by speaking of the Doric order as of the "stern," of the Ionic as of the "graceful," and of the Corinthian as of the "ornate" styles of architecture.

One of the oldest and most famous temples of the Greeks was the Temple of Diana at Ephesus. It was commenced in about 600 B.C., and is said to have been one hundred and twenty years in course of construction. Crœsus gave liberally of his wealth in order to ornament the shrine, and it became known as one of the seven wonders. An ambitious youth, simply in order to immortalise his name, fired the building in 356 B.C., on the same night that Alexander was born. The roof of the temple was of cedar, and it was probably the only part destroyed, and the temple was rebuilt with even greater splendour. Alexander offered to rebuild the temple on condition that he be allowed to inscribe his name on it. His offer was declined by the Ephesians, with the courteous reply that it was not right for one deity to erect a temple to another. Alexander then placed a

portrait of himself, by Apelles, within the temple. The gifts of kings and states to the temple were beyond all calculation, and as the painters and sculptors vied with each other to have their works given a place within the temple, it became a great national gallery of paintings and statues.

The sanctity of the temple was preserved during war, and it became a repository of property or treasures in times of tumult and danger. The wealth within the temple became too great a temptation for the Roman Emperor Nero. He risked incurring the displeasure of Diana, and robbed the temple of a great amount of gold and many statues. During the invasion of the Goths it was ruined, and some of the columns were later taken to Byzantium, where they uphold the dome of the Mosque of St. Sophia; other columns were taken to Italy and used in building Christian churches.

The first temple at Delphi was erected over the spot whence the mysterious vapours were issuing, and was a rough wooden structure. In 548 B.C. the temple was destroyed by fire, and it was then rebuilt with the assistance of nearly all the cities and states of Hellas, and even the King of Egypt sent a contribution. It was rebuilt by the Alcmæonidæ, the family of Megacles. The temple at Delphi was a massive structure, of colossal proportions and simple in style, characterised by the Doric column. Like the Temple of Diana at Ephesus, it was the subject of frequent robberies.

It was plundered by the Phocians, by Nero, and by Constantine.

The Acropolis of Athens was a flat-topped rock which in the times of early Athens was used as a stronghold. Later the city was built beneath the Acropolis, and on the summit of the rock many temples and statues were built during the period of Athenian supremacy, especially during the age of Pericles. The Acropolis of Athens was famous because of the beautiful temples and statues, and the most celebrated of the buildings was the Parthenon. It was designed by the architect Ictinus, and the sculptures adorning it were the work of the celebrated sculptor Phidias.

The Parthenon was built, in the Doric order, of marble. It has served successively as a pagan temple, a Christian church, a Mohammedan mosque, and in the war with the Venetians in 1867 was made the powder magazine of the Turks. An explosion shattered a great part of the building, but the front part of it is still quite intact and is a conspicuous feature of the Acropolis at the present time.

The most prominent of the Greek sculptors were Phidias, Praxiteles, and Chares. The chief works of Phidias were the statues of Athene within the Parthenon, and the statue of Zeus in the temple at Olympia. The statue of Athene was about forty feet high, and was made of gold and ivory. One hand of the goddess rested on a richly engraved shield, while the other held a

small statue of Victory. The statue of Zeus was sixty feet high. It existed for eight hundred years and was destroyed by fire in the fifth century B.C.

The best work of Praxiteles is the statue of Aphrodite in the temple at Cnidus, and it was regarded by the Greeks as the most perfect embodiment of the goddess of beauty. Some of the other works were the *Satyr*, *Eros*, *Hermes*, and by some the group representing the Niobe myth is ascribed to him.

Chares was the sculptor of the so-called *Colossus* at Rhodes, one of the seven wonders of the world. The height of the statue was one hundred and seven feet, and it cost about five hundred thousand dollars to erect. It stood about half a century and was then overthrown by an earthquake. In A.D. 672 the statue was appropriated by the Arabs and sold to a Jewish merchant.

The greatest impetus given to Greek architecture and sculpture was due to their use in connection with the building of religious edifices. Greek painting lacked this impetus, and this can be taken as one of the reasons why we have less information about the paintings of the Greeks than about any of the other arts practised by them. None of the works of the greater painters of antiquity has been preserved to our times, and our knowledge about Greek paintings is confined to information gained from descriptions of renowned works in books of ancient writers and the anec-

dotes of great painters. As they contain criticisms, they possess a literary as well as a technical and historical value.

The names of Polygnotus, Zeuxis, Parrhasius, and Apelles are those of the chief painters of the Greeks. Polygnotus lived in the age of Pericles and is called the Prometheus of painting, because of his having been the first to give fire and animation to the expression of the countenance. He painted Polyxena, the daughter of Priam, and of this picture it was said that "she carried in her eyelids the whole history of the Trojan War." He painted many frescoes on the public buildings of Athens, and the fall of Ilium and the battle of Marathon were among the subjects represented by him.

Zeuxis and Parrhasius lived and painted about 400 B.C. Their names are preserved in connection with a story that commemorates their genius. Zeuxis is said to have painted a cluster of grapes which so closely imitated the real fruit that the birds pecked at them. Parrhasius painted a curtain and Zeuxis asked him to draw it aside and exhibit his picture. Zeuxis then admitted that he was surpassed, and said: "I deceived birds, but you have deceived the eyes of an experienced artist." Another story tells of Zeuxis that he died with a laugh on his features, looking at the picture of a woman he had painted himself.

Apelles, who has been called the Raphael of antiquity, was the Court painter of Alexander the

Great. His most celebrated painting was of Aphrodite rising from the sea-foam. Of Apelles the story is told that one day calling on another artist, named Protogenes, he found him absent, and instead of leaving his name he drew a single line on a canvas. When Protogenes returned and saw the line, he exclaimed that nobody but Apelles could have drawn it. In trying to imitate it he found that he had surpassed it, and he instructed his servant to call the stranger's attention to it when he returned. Apelles was shown the line and he immediately drew a third line, which surpassed both. Another story is of the painting representing some horses. When the picture was brought before horses, they neighed and showed by other intelligent signs that they recognised their companions on the canvas as real.

B—The Governments of Greece

127. Effects of Alexander's Conquests. — The casual student of history is apt to be impressed with the splendour and magnificence of Alexander's conquests, and to leave unnoticed the far-reaching effects upon Greece itself and upon the world.

The mission of Macedonia in the East was the dissemination of Greek institutions, civilisation, language, customs, and manners among the inhabitants of the regions conquered by Alexander the Great in his victorious campaigns, the line of

his march constituting, so to speak, a pathway by which Hellenic civilisation was to make its advance.

The conquests of Macedon resulted in the complete Hellenisation of Asia Minor, and while the influence of Greek civilisation was carried among the Orientals, the Greeks themselves became infused with Macedonian and barbaric blood. The distinction between Greek and barbarian being thus largely obliterated, a new Greek race was produced whose sympathies were broader, being much more open to receive outside influences than the old Greeks, and thus a new orientalised Greek civilisation was created. However, the contact with the voluptuous life and the vices of the Orientals also had a demoralising effect upon Hellenic life, and the corruption was transmitted by Greece to Rome, undermining the civilisation of antiquity.

128. The Achaian League. — In the year 280 B.C. some Achaian towns expelled their Macedonian masters, and then formed themselves into a league for the defence of their liberty. Sicyon joined the confederation and gave to the Achaian League in the person of Aratus an efficient and able leader, the membership of the league increasing gradually, until Trœzen, Megara, Epidaurus, Megalopolis, and Argos were included. The league retained its importance until after the defeat of Philip V. of Macedon at Cynoscephalæ, in 197 B.C., when Rome assumed the protectorate over Greece. A revolt of the cities forming the

Achaian League against the Roman protectorate was crushed in 146 B.C., when Corinth was laid in ashes and Greece became a part of the Roman Empire.

At the time of the formation of the Achaian League another confederation sprang into existence, namely, the Ætolian League, which at one time comprised Thessaly, Locris, Phocis, Bœotia, Southern Epirus, and Acarnania. The political organisation of this league bore a close resemblance to that of the Achaian League, and the rivalry between the two leagues was one of the causes of the inability of the Greeks to maintain their political independence, the fatal spirit of dissension and separation again acting as a chief factor to the detriment of the Hellenic people.

The Achaian League was governed by an assembly, to which fell the election of all the officials, as well as the management of the affairs of all the confederated cities. A council, composed of two general officers, some subordinate general officers, a secretary, and a permanent executive committee of ten, prepared the business of the assembly, which was presided over by the board of executive officers. The principal defect in the organisation of the league was the voting in the assembly, which was by towns, the number of the freemen actually present not being considered, so that the smallest delegation from some distant town had an equal vote with the largest.

The organisation of the Ætolian League resem-

bles that outlined above, but information about this confederation is not as available as that about the Achaian League, and there appear to have been some marked differences. So, for instance, the Ætolian League was a confederation of tribes and not of cities, while its leadership was purely military.

129. The Spartan Citizen-Garrison. — The singular, fixed, and efficient character of the constitution of Sparta in all its phases presents a marked contrast to the constitution of Athens, which latter may be regarded as typical of Greek life and politics, and was the result of her history and of the peculiar position in which the Spartans were placed as conquerors of the land occupied by them. Their numerical strength probably never exceeded fifteen thousand, and as they lived among a people outnumbering them ten to one, who had to be kept in forcible subjection, many of their unique institutions may be explained as resulting from necessity, especially the military features and the supervision and practical ownership by the state of all property. The purpose of the early legislation having been the equal apportionment of wealth among the Spartans, the citizens were thus to be relieved from the pursuit of wealth, so that their entire services might be at all times at the call of the state.

130. Relations of the Different Classes. — Slaves, Helots, Perioeci, and Spartiatæ constituted the different classes of the Spartan population. The

slaves were not very numerous, and it is probable that there were only enough for the household services of the wealthy families, and the labourers for the state. The Helots were the descendants of the subjugated native population of Laconia, and were the property of the state and not of the Spartan lords upon whose estates they toiled. They had no privileges whatsoever, being serfs in fact, but as such they were not personal property, could not be sold at the pleasure of their masters, and were inseparable from the land upon which they served.

The Perioeci, or neighbours, were subjects of Sparta to whom freedom had been left, but no part in the political organisation of the state. They were permitted to pursue their own course in life, to engage in commerce, and to manage their own cities; but in return for this freedom they were required to pay regular tributes and to furnish military assistance in time of war. There were also in all probability a class, or classes, of a status between the Helots and the Perioeci, but sufficient data are not furnished by history to influence the estimate of Spartan life and customs.

The Spartiatæ were the only citizens of Sparta. As stated before, they were largely outnumbered by their subjects, but they successfully maintained their exclusive privileges. Among themselves all citizens of Sparta were equals, and in the earlier days this equality may actually have been realised; in later periods, however, the duty

of the state to apportion the entire wealth of the country, of which the state was trustee, among the citizens, with a view to sustaining this equality, ceased to be so exercised, and two distinctive classes resulted—a small class of the rich and another large one, consisting of the comparatively or utterly poor.

131. Government of Sparta. — The Government of Sparta was administered by two Kings, five Ephors, a Council of Elders, and the Popular Assembly.

The two Kings were practically only the nominal heads of the legislative and judicial bodies, the high-priests of the people in time of peace, and commanders-in-chief in time of war.

The Council of Elders was elected by the Popular Assembly. It consisted of thirty members, including the two kings, and only nobles over sixty years of age were eligible, the members of the council holding their office for life. Although the kings interpreted the law and possessed some judicial powers, all capital and other serious offences, as well as cases affecting the kings, were judged by the Council of Elders, who had jurisdiction over the kings and also passed upon all matters of administration.

The five Ephors were the deputies of the kings and their assistants in the performance of their judicial and other duties. They were at first appointed by the Kings, but later were elected by the Popular Assembly.

The Assembly consisted of all citizens over thirty years of age, but except that it had the power to vote on matters referred to it, the Assembly took no part in the deliberations. The vote was given *viva voce*, and it remained for the Ephors to decide as to the result, which no doubt they often did in accordance with their own pleasure. The small importance of the Popular Assembly in decisions of matters administrative and politic is made evident by the fact that the Council of Elders possessed the privilege to decide whether the vote of the Assembly was decisive or not.

132. The Ephors.—At first the real power was vested in the Council of Elders, whose functions in legislative matters were partly sovereign and whose powers were almost unlimited. In time, however, the Ephors acquired authority not only equal to that of the kings, but even more superior, and virtually became overseers of the actions of the kings, with power to prefer charges against them before the Council of Elders.

Their power extended even farther, as they had the supervision of the state discipline, of the finances of the state, and presided in the Council of Elders as well as in the Popular Assembly, and their supreme authority was held in check only by the short tenure of office, which was one year, and the fact that they were liable to be accused and punished by their successors.

133. The Spartan Constitution.—The constitution of Sparta undoubtedly was no more a creation

than that of any other Hellenic city, but a growth from crude beginnings through various stages of development. The circumstances that the Spartans were compelled to hold a people much superior to themselves in a state of subjection by force, had been the cause of giving the Spartan constitution its peculiar character at a very early period, and this character it maintained throughout the period of Sparta's growth. Later, the Spartan constitution experienced almost the same changes as that of Athens. The Spartans regarded their constitution as the creation of Lycurgus.

134. Discipline. — The question of discipline was one of great importance in the social and political organisation of Sparta. The individual was under restraint from the time of his birth until his liability to military service ceased, and this did not take place before he had reached the advanced age of sixty years. As stated before, every newborn child was taken before the Ephors to be inspected with respect to its health. If deformed or sickly, the child was exposed in the ravines of the Taygetus to die, or it was thrust among the Perioeci. At the age of seven years the education of the boy was taken up by the state, the principal aim being the training of the body so as to produce a thorough soldier. Even girls were educated by the state, and with them, as with the boys, the object was to make them as hardy as possible. The discipline of the state extended over the grown-up persons as well. The

men ate at common tables, the so-called *Syssitia*, even their officials being compelled to do so, not excepting the kings, and they slept in barracks. It is said that an Athenian, who had occasion to see the Spartans at their common meals, was so impressed by the frugality of their lives that he exclaimed: "No wonder the Spartans are ready to die on the battle-field, for death must be sweeter than such a life."

135. **Athens.** — The chief magistracy of Athens was an hereditary kingship. After the death of Codrus, the authority of the king was greatly diminished, and although the heirs of Codrus retained the title of kings, the power of the regal office was transferred to the two magistrates chosen by the nobles from among themselves, namely, the Polemarchos, who exercised the military authority, and the Archon, who assumed the civic duties. In 752 B.C. the authority of the king was further reduced, the hereditary principle and life tenure of the king as well as of other magistrates being abolished, and these offices were made elective. The King and the Polemarchos were elected from the families in which the respective offices had been held from the first, the term of the tenure being ten years, and both of these offices were made subordinate to that of the Archon, who was to be the actual head of the state.

136. **The Archons.** — Scarcely half a century had passed when the change was carried farther, all the nobles being made eligible for the three

principal offices, and later the tenure of office was reduced to one year, while the chief magistracy was vested in a board of nine Archons, one of whom was chief, or Archon Eponymos, after whom the year was named in all official documents; the second was the successor to the kingly and priestly dignity, called Archon Basileus; and the third exercised the functions of the Polemarchos, being named Archon Polemarchos. These three Archons were the chief magistrates, while the six additional Archons, called Thesmothetæ, at first probably were only assistants or secretaries to the three principal Archons, although later they were also endowed with some judicial powers. The Archons constituted a judicial body, jointly, for the trying of special cases, such as the punishment of banished persons who had broken the banishment. As single judges, the three principal Archons were assigned the more important functions, the Archon Eponymos deciding cases of family law and of inheritance, the Archon Basileus those of a religious character, and the Archon Polemarchos considering all disputes between foreigners and resident aliens. The other six Archons took charge of the cases not specially assigned.

137. Draco's Constitutional Changes a Failure.— Draco had been commissioned in 621 B.C., as related in Sec. 96, to meet the demand of the people by remodelling the constitution and drawing up a code of laws which would protect them

against the often arbitrary and unjust dealings of the Areopagus. In mapping out his reforms, Draco failed to accomplish the object in view, because, while his changes gave to the people some rights in the management of affairs of state, he did not make any provision for an improvement of the deplorable condition of the poor, who still remained subject to the same hard debtor laws. Thus, while theoretically their social position was improved, all persons who owned a yoke of oxen and were able to provide themselves with a full military equipment of a hoplite, being now admitted to political privilege, their economic condition made the practical attainment of an actual improvement for them very difficult. The fact was developed within a very short time after the institution of Draco's reforms, that more radical changes were needed, which would place within the reach of the newly enfranchised class the means of attaining the social improvement granted to them, by removing the principal obstacle, the heavy burden of debts.

138. **The Need for Constitutional Reform.** — Solon was chosen Archon Eponymos at a time when the various factions in the state were clamouring for a reform in the constitution. The need for constitutional changes was brought about by the discontent of two parties, called the men of the Shore and the men of the Mountains, who were determined to win for themselves some of the privileges from which they had been debarred to

the benefit of the Eupatrides, or Aristocrats. The economic conditions of the two parties were not encouraging, as they were unable to make any progress toward improvement without having to borrow capital, which they could obtain only upon terms which exposed them to the danger of being sold into slavery if they failed to comply with the strict terms of the contract. The distress was keenest among the mountaineers, who had none of the limited resources of the men of the Shore, and even the Sixthers, or Hektemoroi, who were working the farms of the nobles, were finding it extremely difficult to comply with their contracts, which required them to give five-sixths of the produce of the land to their landlords, retaining for themselves only one-sixth for sustenance. Another factor, which brought the Eupatrides face to face with the urgent necessity for some action, was the change in warfare, which transferred the main reliance from the mounted knights and the men in chariots to the hoplite, the heavily armed foot-soldier, drawn from the classes mentioned, as they saw that they could not permanently depend upon this source if they failed to remedy some of the evils of existing conditions.

139. **Solon's Economic Reforms.** — Solon clearly appreciated the urgency of a change in this direction, and his first economic measure was the drastic one of cancelling all outstanding debts, both public and private; of liberating the men held in slavery because of debt, and of annulling the

mortgages on the farms of the yeomen. Next he modified the debtor law, so that the right of creditors to sell debtors into slavery was declared abolished; and having thus relieved the poor, Solon proceeded to introduce various improvements in industrial conditions, reforming the monetary system, discarding the clumsy coins and the antiquated system of weights, and substituting the coins and measures of Eubœa. He also effected a change in taxation, by which the first three property classes were taxed with some equity and were subject to military duty; while the fourth, the class of dependent manual labourers, was exempt from both taxation and military service. The classification was graded with regard to landed property, and the income therefrom by the owners.

140. Solon's Political Reforms. — Solon's political reforms were based upon this classification according to wealth, and he admitted the fourth class, the Thetes, to a vote in the Ecclesia, the Popular Assembly, to which body the magistrates were made accountable for their administration, as it had the right to impeach them at the close of their term of office. The Assembly also had the right of final decision in questions of war and peace, and it constituted the popular restraining authority upon the magistrates, who henceforth were to be chosen only from the first property class, excepting only certain minor magistrates open to all the property classes.

The Council of Four Hundred, established by Draco, was reorganised by Solon, all citizens, excepting the Thetes, being made eligible to membership, elections being conducted by lot. The duty of this council was to prepare the measures to be laid before the Popular Assembly.

The judicial powers of the Areopagus, which had been transferred by Draco to a committee of the Council of Four Hundred, were restored to it by Solon, and these powers were increased in the case of law-breakers and conspirators against the state. The duties of the Archons were left without change, but their judicial powers were greatly diminished by the establishment of the important democratic jury courts, to which many cases hitherto covered by the jurisdiction of the Archons could now be appealed.

141. Solon's Work the Basis for Later Reforms. —The successful rule of Pisistratus, who usurped the power in Athens in 560 B.C. (see Sec. 98), was instrumental in retaining the principal features of Solon's legislation, which were to be made the basis of later and permanent reforms. As he professed to be a friend of the people, it became a matter of policy with him to retain the salient features of the constitution as amended by Solon, and he upheld the same through many conflicts of the various parties.

142. New Citizens. — Clisthenes (see Sec. 99) admitted to citizenship the resident aliens and the emancipated slaves, still retaining the four pro-

perty classes into which the citizens of Athens were divided. Then, recognising the urgency of popular clamour for a democratic constitution, he set about the difficult task of effecting a reconstruction of the four ancient tribes in such a way as to eliminate the objectionable contrasts in privileges, which had not been modified by Solon. He therefore grouped the Demes, or districts, of which there were at first probably one hundred, into thirty larger districts, called Trittyes, ten of which were formed from the Demes of Athens and of the plains, ten from the mountain districts, and ten from the shore districts. These thirty districts he again formed into ten tribes, assigning by lot to each tribe one district from the plains, one from the mountain, and the third from the coast. The four ancient tribes thus entirely lost their political significance and continued to exist only as religious organisations. In order to give to his political reform the sanction which it could derive only from custom and religion, Clisthenes introduced ecclesiastical reforms as well, giving to the new tribes separate religious status and observances, and as they could not be introduced into the old clans, he formed them into religious societies and placed these within the larger religious associations, the Phratries, into which the Gentes were grouped, or formed new Phratries, endeavouring to associate the members of each Deme within one Phratria.

From each of the ten tribes fifty delegates to

the council were chosen, the membership being increased from four hundred to five hundred. The number of jury courts was also increased, and the members were elected proportionately from each tribe. The most characteristic of the innovations was the institution known as Ostracism, which he established to prevent the possibility of a recurrence of an usurpation similar to that of Pisistratus, and it proved effectual in gaining for the new constitution that necessary peace and tranquillity without which it would not have been enabled to grow into definite and permanent shape had the rivalries of party strife been permitted to go on entirely unchecked.

143. **The New Tribes.** — The establishment of the ten tribes was the indirect cause of many changes in the official organisation. The nine Archons, with their secretary, came to be looked upon as a board of ten, there were ten generals or Strategoi, each holding the military command of his tribe, and most of the administrative boards were brought to this number of members. Besides this change, the Demes were made the units in local administration, the Demarchs, who were appointed annually by lot, being not only officers of the state but also the heads of their respective communities, and as such they took upon themselves the office of Naucrarius, the old system of division into Naucraries being abolished with the establishment of the Demes, each one of the latter now taking the place of a Naucraria.

The principal effect of the reform of Clisthenes was the shifting of power from the Areopagus or Council to the Popular Assembly. The wars with the Persians somewhat delayed this achievement, but with success in the wars came organised discipline and administrative ability, and during the age of Pericles the Athenian democracy was supreme.

144. **Pericles.** — Pericles attained his almost absolute authority in Athens through his influence with the Popular Assembly, and although he was never Archon, he held the offices of Strategos, superintendent of finances and of public works, and as incumbent of these offices he accomplished the increase of the naval power of Athens, the building of many splendid public edifices and erection of monuments, etc., which gained for the period the lasting appellation of the "Age of Pericles." He introduced the system of payments to citizens for military service, service as jurymen, and for attendance at the meetings of the Popular Assembly. To various offices, hitherto without any pay, he now attached salaries, and thereby enabled the poorer citizens to offer themselves as candidates for various offices. Pericles attached much importance to the theatre as a means for the education of the people, and his policy of having free tickets issued to the people for admittance to theatres and of paying them for the performance of their duties was extended even further after his death and during the beginning of the final decline of Athens. This

decline was the consequence of the disregard of the deep instinct of local patriotism by the Empire, the confederates of Athens being held by her in a state of subjection scarcely much above practical dependency.

145. The Non-Citizen Classes. — These were the slaves and the resident aliens, called the Metoici. The slaves were the descendants of the populace of subjugated provinces, barbarian captives of war, criminals and debtors condemned to servitude, or slaves bought in the various slave-markets of the East. They were compelled to serve in multitudinous ways, performed most of the farm labours, were also utilised as miners, artisans, and common labourers, while some were employed as traders, and others even occupied positions of trust as secretaries, etc. They had no part in the political organisation.

The Metoici were principally foreign traders, whom commercial advantages offered by Athens had induced to take up their residence there. They possessed many privileges, but numerous restrictions were placed upon them in dealing with the State. They could not acquire land without special legislative permission, were obliged to chose a patron as intermediary between them and the State, and to pay taxes the same as if they had been citizens, and also special tributes for trading privileges. They were admitted to citizenship by Clisthenes, together with the emancipated slaves.

146. Greek Political Administration. — Very few

details about Greek political administration are available, a general view of the subject being obtained from Aristotle's Constitution of Athens. The government superintended trade and commerce, forests, public buildings, finances, and there were military offices, like those of the Archon Polemarchos and the Strategoi. Besides these, there were officials to draw up legal documents, auditors of the accounts of those who handled public moneys; and superintendents of public worship, the heirs of the ancient kingly duty. In Sparta to the above were added officers to supervise the training of the boys and the state discipline, public cooks, and superintendent of the public messes.

C—Greek Culture

147. Two Epics of Ancient Greece. — The *Iliad* and the *Odyssey*. The subject of the *Iliad* is the ten years' siege of Troy or Ilium, by the confederate States of Greece under Agamemnon, King of Mycenæ, to avenge the injury done to Menelaus, King of Sparta, by the kidnapping of his wife, Helen. Helen was carried off by Paris, the second son of Priam, King of Ilium, having been given to him by Aphrodite as a reward for his decision in her favour in the contest of beauty between her, Athene, and Hera. The *Iliad* is made up of two epics: the "Wrath of Achilles" and the "Doom of Ilios." Each consists of twelve books, the first twelve ranging from the contention of Achilles and

Agamemnon and the combats between Menelaus and Paris, and Hector and Ajax, to the battle at the Grecian wall. The second twelve books describe the fourth, fifth, sixth, and seventh battles, the reconciliation of Achilles and Agamemnon, the battle of the gods, the death of Hector, and the recovery of his body. The direct narrative relates only to a part of the last year of the siege and leaves the fall of Troy untold.

The *Odyssey* describes the adventures of Odysseus (Ulysses) during ten years of wandering, spent in endeavours to return to Ithaca. It represents Odysseus as being thrown at the outset of the voyage on the coast of Thrace, then to Libya and to the goat-island. From the latter he sailed to the island of the Cyclopes (the western coast of Sicily), and after having been made a prisoner by the Cyclops, Polyphemus, he made him drunk with wine and with his surviving companions escaped by concealing themselves under the bellies of the sheep which Cyclops was letting out of his cave. After having lost all his ships except one, Odysseus landed on the island of the sorceress Circe, who sent him on a journey to Hades; then he sailed by the island of the Sirens, passed between Scylla and Charybdis, and landed on the island of Helios. His companions killed some oxen belonging to Helios, and the result was their death, Odysseus alone escaping to the island of Ogygia, where he lived with the nymph Calypso for eight years. He left the island on a raft, and

after reaching Scheria, the island of the Phæacians, was carried by them to Ithaca, where, after having killed the suitors of his wife, Penelope, who had been squandering his property during his absence of twenty years, he was welcomed by his wife and his subjects.

At first both the *Iliad* and the *Odyssey* were ascribed to a single poet named Homer, who was believed to have lived in the ninth or tenth century B.C., one or two centuries after the events described in the poems. At the close of the eighteenth century a German scholar, Wolf, after a careful study of the two poems, declared that they were not the work of a single mind, but that each poem was made up of a large number of short ballads which had become very popular, and were united by the tyrant, Pisistratus, in the sixth century B.C. The controversy arising from Wolf's declaration thus far has yielded the following results: Neither the *Iliad* nor the *Odyssey* is the work of one poet. They are of composite character, and the nucleus of the *Iliad* alone, the "Wrath of Achilles," can be ascribed to one bard; the *Odyssey* is even said to be probably a century younger than the *Iliad*. Wolf was not the first to call up the questions about the author of the famous epics. As early as 170 B.C., Hellanicus asserted that the *Iliad* and *Odyssey* were by different writers.

148. Hesiod and Pindar. — Hesiod was a poet of rural life and morality; Pindar was a lyric poet.

Hesiod lived, according to a poem attributed to him, in the eighth century B.C., in the village of Ascra, in Bœotia, and his youth was spent in rural pursuits. There are no absolute data about his life, which is shrouded in mystery as is Homer's; and modern theories hold that the poet never existed, but that the name represents simply a personification of the Hesiodic school of poetry as opposed to the Homeric school. The Homeric bards sing of a time when gods mingled with men, while the Hesiodic poems describe the every-day life of common men.

Pindar, probably the greatest Greek lyric poet, was born at Cynoscephalæ, near Thebes, about 522 B.C.; he died at Argos in 443 B.C. There is very little known about his life. He resided chiefly at Thebes, but spent four years at the Court of Hieron in Syracuse.

The greatest poem of Hesiod is a didactic epic, entitled *Works and Days*. This is, in the main, a sort of farmer's calendar, and contains instructions as to rural economy, interspersed with maxims of morality.

The works of Pindar were inspired by the national festivals. There are forty-four complete Odes of Victory, fourteen of which are of the games at Olympia, twelve of the games at Delphi, seven of the Nemean games, and eleven of the Isthmian games.

149. The Greek Drama. — Both branches of the Greek drama, tragedy and comedy, had their

origin in the usages of religious worship, having grown out of the hymns and dances in honour of the God of Wine, Dionysus. The goat being a spoiler of vines, the songs sung at the sacrifices to Bacchus, goat songs, are the source from which the name *τραγωδία*, from *τράγος*, goat, is derived for tragedy. These songs were the graver songs, while from the lighter and farcical village songs the word comedy is derived, from *κῶμος*, merry-making. That branch of the drama which appeals chiefly to the sense of the ridiculous, humorous, or farcical, is called the comedy, while tragedy addresses itself to the more serious and profound emotions.

The three great tragedians of Greece were Æschylus, Sophocles, and Euripides.

Æschylus was born at Eleusis, in Attica, in 525 B.C. He died at Gela, Sicily, in 456 B.C. Æschylus was perhaps the greatest of the Greek tragic poets. He was the son of Euphorion, and fought in the great battles of the Persian War. After having gained thirteen tragic victories, Æschylus was defeated in 468 by Sophocles. He quitted Athens the same year because of this defeat, and went to the Court of Hieron at Syracuse. There are known seventy-two titles of his dramas, of which sixty are admitted to be genuine. However, only seven of this number are now extant. These are the *Supplices*, *Persæ*, *Seven against Thebes*, *Prometheus Vinctus*, and the Orestean trilogy, consisting of *Agamemnon*, *Chœphorie*, and the *Eumenides*.

Sophocles was born at Colonus, near Athens, in 496 B.C. He died in 405 B.C. He defeated Æschylus for the tragic prize in 468, and was in turn defeated by Euripides in 441 B.C. His tragedies, which by most modern critics are admitted to be the most perfect the world has ever known, are *Œdipus Tyrannus*, *Œdipus at Colonus*, *Antigone*, *Electra*, *Philoctetes*, *Ajax*, and *Maidens of Trachis*.

The birth of Euripides is placed by some on the day of the battle of Salamis. This is doubtful, but it is reasonably certain that he was born in that year. He died about 406 B.C. at the Court of Archelaus, King of Macedonia, where he had gone in 408 because of the attacks of Sophocles and Aristophanes. He was more popular than either Æschylus or Sophocles, as Æschylus was too severe and earnest a poet to remain long a favourite with the Athenians, and Sophocles was not sensational enough. The fame of Euripides passed far beyond the limits of Greece. It is said that prisoners at Syracuse could purchase their liberty by teaching their masters such of the verses of Euripides as they remembered. Of the hundred plays which he is said to have written, only seventeen are extant. The *Iphigenia among the Tauri*, *Helena*, *Orestes*, *Iphigenia at Aulis*, and *Cyclops* are some of the best known of his plays.

Aristophanes was the greatest of the Greek comic writers. He lived from about 444 to 380 B.C. The most noted of his works are *The Clouds*,

The Knights, *The Birds*, *The Wasps*, *Peace*, and *The Frogs*. Aristophanes was very conservative and was opposed to radicalism and the advanced democracy. His ideal was the sturdy citizen-warrior of Marathon, and he defended the old worship of the gods, and was never slow to attack Socrates and Euripides for their part in breaking up the old faith and establishing the new school. He expressed his likes and dislikes freely in his plays, and as they were mostly based on some local subject, he was a very useful censor to the city of Athens. So, for instance, his play of *The Birds* appeared at the time when Alcibiades was promoting his ambitious Sicilian scheme, and it contains a satire on the prevalence of fanaticism and caprice over law and order.

150. **Historians.** — The three best-known historians were Herodotus, Thucydides, and Xenophon.

Herodotus was born about 484 at Halicarnassus, in Asia Minor. He is called the "Father of History." He travelled over much of the then known world, and visited Italy, Egypt, and Babylonia. From these travels he gained the materials for his stories of the wonders he had seen in the different lands. He wrote the history of the Persian invasion down to 479 B.C., the Persian War being the main theme around which he grouped interesting stories of nations of antiquity. His narrative is not always reliable, as he was much imposed upon by the guides in Egypt and

Babylonia, and many of his descriptions of scenes of which he claimed to have been an eye-witness were taken from the experiences of other people.

Thucydides lived from about 471 to 400 B.C. He was not as popular a historian as Herodotus. During the first years of the Peloponnesian War he had a military command. By some mistake he failed to prevent the taking of Amphipolis by Brasidas and went into exile for twenty years, returning in 403. He wrote a *History of the War between the Peloponnesians and the Athenians*. He died before finishing the work, which is considered the model of historical writing. It is said that Demosthenes read and re-read his writings in order to improve his own style, and the greatest orators and historians of modern times have as diligently studied the incomparable history.

Xenophon was born at Athens in about 445 B.C. He is well known both as a writer and as a general. He joined the expedition of Cyrus the Younger, and after the battle of Cunaxa and the murder of the Greek generals was elected the leader of the Greeks, and accomplished the memorable retreat which is the subject of his *Anabasis*. He fought on the side of the Spartans in the battle of Coronea in 394, was banished from Athens, and is said to have passed his last years in Corinth. He died in about 355 B.C. His writings are the *Anabasis*, mentioned before; the *Memorabilia*, a defence of the memory of his teacher, Socrates; the *Hellenica* (in seven books); the *Cyropædia*, etc.

151. The Orators. — Oratory was important in Athens because in the Popular Assembly all questions relating to affairs of the State were discussed, the debates being open to all. A person proficient in oratory was certain of attaining leadership in politics. The law-courts, in which the citizens were obliged to be their own lawyers, were also a school of oratory. The prevalence of the habit of public-speaking was one of the causes of the intellectual eminence of the Athenians, and all the prominent statesmen of Athens were masters of oratory.

Themistocles, Pericles, Demosthenes, and Æschines were leaders in political affairs and gifted orators. Themistocles became a political leader in opposition to Aristides, who was ostracised. He exercised his powers of eloquence to persuade the Athenians to increase their naval armament, induced them to leave Athens and to take to their ships, and brought about the victory of Salamis. He urged the building of fortifications on the Piræus and in Athens. At last he was ostracised and found a refuge in Magnesia.

Pericles, another Athenian statesman and orator, also owed his leadership to his powers of oratory. He was instrumental in bringing about the ostracism of Cimon and Thucydides. The period in which he lived is called the Age of Pericles, and is the most brilliant part of the history of Athens. He encouraged the finishing of the fortifications begun by Themistocles; caused

the building of the Parthenon, the Propylæa, Odeon, etc., and was a liberal patron of art and literature.

Demosthenes was the greatest of Greek orators. He foresaw the designs of Philip of Macedon, and against him he hurled the speeches known as the Philippics, which are so filled with fierce denunciation that they have given name to all writings characterised by bitterness of criticism. He caused the Athenians to send a fleet to Byzantium, which was besieged by Philip, and later persuaded them to form an alliance with Thebes against Philip. He was one of the leaders in the unsuccessful rising which took place after the death of Philip, was exiled by the Macedonians, and returned to Athens after the death of Alexander the Great. When Athens was taken by Antipater, he fled and poisoned himself to avoid capture.

Æschines was the political opponent of Demosthenes. When the Athenians proposed to award to Demosthenes a golden crown, in appreciation of his services for the State, he bitterly opposed the award, and was defeated by Demosthenes in a debate. He went into exile and established a school of oratory at Rhodes.

152. The Philosophers. — The first school of philosophy was in the cities of Ionia, in Asia Minor. Greek philosophy taught that matter and mind are inseparable, or, in other words, that all matter is animate. The animated matter ap-

peared in four forms—fire, water, earth, and air. Out of these four elements all things in heaven and on earth were made. The philosophers differed as to which of these four elements was the original principle, some holding that it was water, others believed it to have been the air or fire. From the original principle or element the others were believed to have been derived by some process of condensation. The wood and flesh of the sacrifices made to the gods were transformed into fire, and this explains the fundamental idea of the ancient custom. They offered the sacrifices in their converted form to the gods as food.

The views of Copernicus were anticipated by two thousand years by Pythagoras, a famous philosopher and mathematician. He established a philosophical school at Crotona in Italy. His view, imparted only to his most trusted pupils, was that the earth is a sphere, and that it revolves with the other planets around a central globe of fire. He imagined that the heavenly bodies in their revolutions produced musical notes, imperceptible to human ears, and music held a high place in his philosophy. He also taught the doctrine of the transmigration of souls, which he undoubtedly had brought from Egypt. Pythagoras and his disciples were strict vegetarians.

153. **The Sophists.** — The Sophists were teachers of rhetoric and of the art of disputation. They travelled from town to town and, contrary to the custom of the Greek philosophers, took pay for

their teaching. Their teaching comprised everything that pertains to wise action and speech, especially the art of conducting cases before the citizen-juries, where every man had to plead his own case. There can be no doubt that their pupils often employed the art in making the unjust appear to be the just cause, but among their sophistic teachings were many essentials to success in life, and therefore they should not be condemned.

154. **The Epicureans and Stoics.** — The Epicureans taught, in opposition to the Stoics, that pleasure is the highest good. They recommended virtue, but only for the attainment of pleasure, while the Stoics taught that virtue in itself was the end to be attained. Epicurus, the founder of the doctrine, had many followers in Greece, but his teachings were carried to the extreme by his pupils, whose entire philosophy was expressed in the proverb, "Let us eat and drink, for to-morrow we die." It was the natural result of this unwholesome philosophy that Epicureanism did not produce one single great character.

Socrates, although surpassed in intellect by both Plato and Aristotle, has the firmest hold upon the affections of the world. He taught the purest system of morals the world has yet known, with the exception of the teachings of Christ. He believed himself restrained from entering upon anything that was inexpedient or wrong by a spirit, believed in the immortality of the soul and in a

Supreme Being. However, he sometimes spoke slightingly of the temples and the gods, and this led to his persecution for blasphemy, and he was accused of corrupting the Athenian youth. The fact that Alcibiades had once been his pupil was brought against him and he was condemned to drink poison. He spent the last night in discussing with his disciples upon the immortality of the soul.

Plato, a pupil of Socrates, was of noble birth and devoted himself to philosophy, although his birth would have entitled him to a brilliant career in political affairs. After the death of his teacher he went into exile and returned to Athens after many vicissitudes in foreign lands. He then founded a school of philosophy in Athens. Although he attributes most of his philosophy to his master, Socrates, much of the philosophy taught by him is the work of his own intellect and genius. He believed not only in the immortality of the soul and a post-existence, but also in a pre-existence. In some of his teachings he nearly approaches Christianity. He says: "In order to become like God we must become holy, and just, and wise; and we ought to become like Him as far as this is possible."

155. **Aristotle.** — As Plato had surpassed Socrates, so he in turn was excelled by Aristotle, the teacher of Alexander the Great. He delivered his lectures while walking about beneath the trees and porticos of the Lyceum at Athens, and

the term of peripatetic, applied to his philosophy, is derived from this fact. His works on rhetoric, logic, morals, poetry, and politics were for centuries the text-books of all schools; and his works were copied and commented upon by both European and Asiatic scholars. His influence upon the development of philosophy was very great, especially during the century which preceded the establishment of modern scientific method and knowledge.

156. Neo-Platonism. — Neo-Platonism was a blending of Greek philosophy and Oriental mysticism. It has been called the "despair of reason" because it denied the ability of man to ever attain the highest knowledge through the intellect. Philo, the Jew, endeavoured to harmonise Hebrew doctrines with the teachings of Plato, and by the exercise of unlimited allegory he effected the reconciliation. He was the forerunner of Neo-Platonism. The greatest teacher of this school was Plotinus, who lived in the third century A.D. Neo-Platonism held that the human soul received revelations of divine truth in a state of trance, and it was chiefly a religious philosophy, teaching the nature of God and His relations to man. While the Neo-Platonists were trying to restore the old system of Greek philosophy, although on a modified form, Christian faith was fast winning over the world to a new faith. The two systems came into direct antagonism, and for a time the issue of the contention between the Hellenic philosophers

and the teachers of Christianity seemed doubtful. By the third century A.D., however, probably the majority of the people of the Roman Empire were disciples of the Christian faith. The Roman Emperor, Constantine the Great, proclaimed Christianity as the favoured religion of the Empire, but Julian the Apostate restored the Hellenic philosophy. After his death the hope of the re-establishment of the modified philosophy of ancient Greece vanished for ever. Justinian forbade the Hellenic philosophers to teach their doctrines, and the Greek schools were closed by an imperial edict.

157. The Social Position of Woman in Greece; Amusements; Slavery.—Woman was consigned to a narrow and inferior place in the Greek home. Her position was about between the woman of the Orient and of the West. In the Ionian cities she was not allowed to appear in public, or to meet in her own house the male friends of her husband. In the Dorian cities her position was somewhat higher, and she was accorded more freedom. The position assigned to the wife in the home had a disastrous influence upon morals. Woman could not exert the influence she casts over the modern home, and the men were led to intellectual and social sympathy outside of the family, among the Hetairæ. Many among this class of women were refined and highly cultured, so, for instance, Thargelia of Miletus, who, in her relations with the King of Persia, exercised an influence in favour of her country; Aspasia, the friend of Pericles, to

whom even Socrates and Anaxagoras have acknowledged indebtedness for lessons in oratory and philosophy; Lais, who conquered the cynical spirit of Diogenes; Phryne, whose charms saved her from a sentence of death and who was the model of Praxiteles for his Venus of Cnidus, and for the painting of Apelles of the goddess rising from the sea. However, the influence of this class of women was most harmful to social morality, and to this degradation of woman in the Greek home can be ascribed the stain resting upon Greek civilisation.

Chief Amusements.—The chief amusements of the Greeks were the religious festivals; the sacred games, and the theatre. Theatrical performances in the earlier days were given only during the festivals in honour of Dionysus, and were attended by all classes. The women were allowed to witness the tragedies only, the Hetairæ excepted. In the theatre the spectators sat under the open sky, and the pieces followed one another in succession, the performances lasting from early morning until nightfall. The female parts in the plays were taken by men. The stage machinery and costumes in the plays of the actors were ingenious and elaborate. The appliances of the modern stage, trap-doors, contrivances for the imitation of the storm, thunder, etc., were to a large extent included in the equipment of the Greek theatre. The influence of the theatre upon Greek life can be likened to that of the pulpit and the press upon

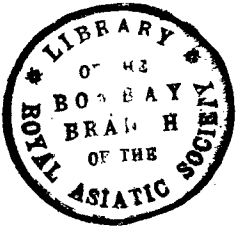
modern society. The performances of the incidents in the lives of gods and the heroes helped to deepen the religious faith of the people.

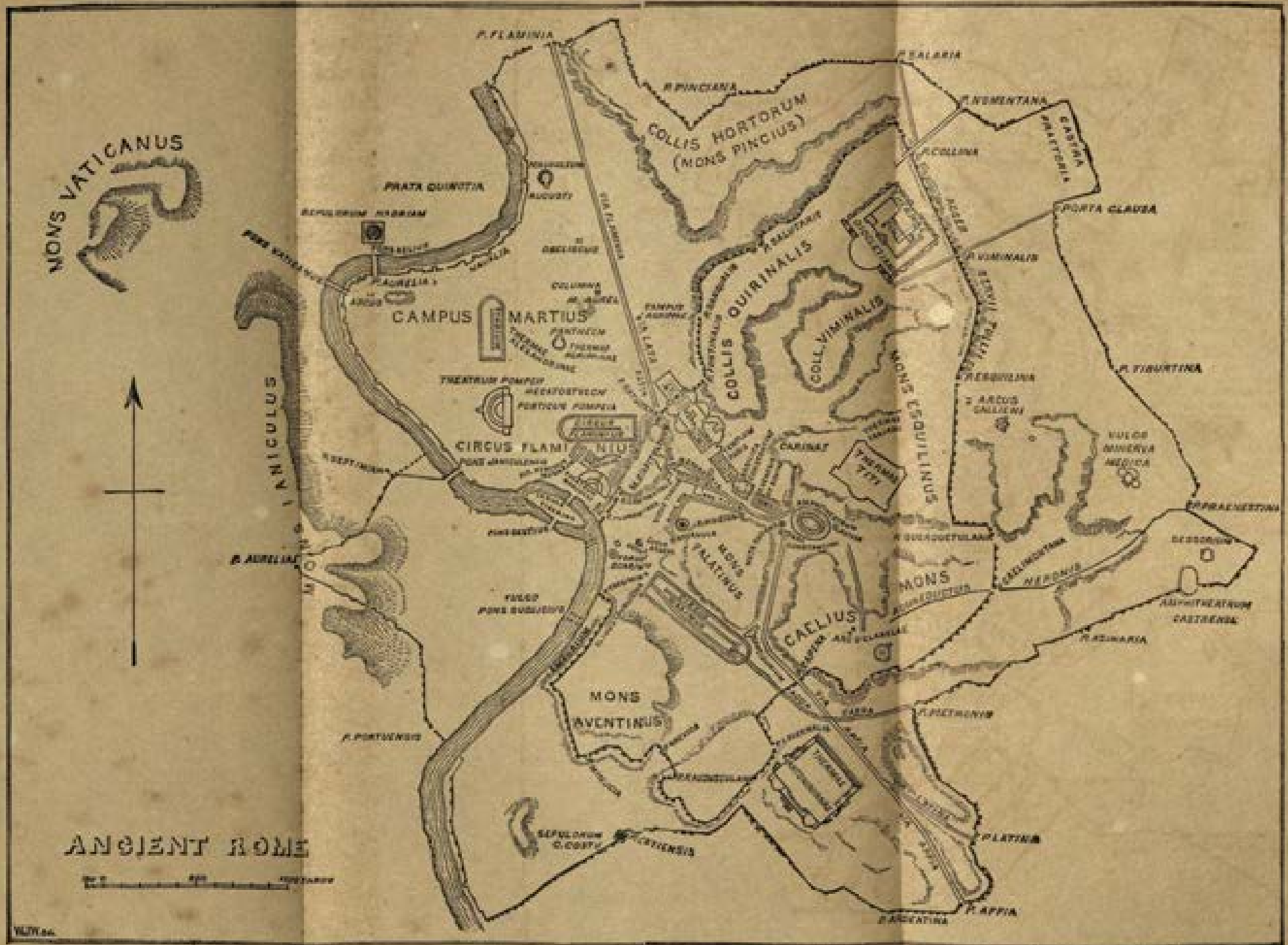
The Greeks cannot be said to have been gluttonous. Although at their banquets every one was permitted to drink as much "as he could carry without a guide," drunkenness was always regarded as a disgraceful thing. An important difference between the Greek banquet and the modern is the confessed license of the former, in which behaviour was usual that would hardly be tolerated among persons claiming to be respectable.

The banquet was partaken of by the guests in a reclining position, upon couches, or divans, arranged about the table in the Oriental manner. After the usual courses had been served, a libation was poured and a hymn sung to the praise of the gods, and then followed the most characteristic part of the Greek banquet, known as the "Symposium." The latter consisted of general conversation, songs, riddles, and generally professional singers and musicians, dancing girls, and jugglers were engaged to contribute to the merriment. The banquets usually lasted all night, and sometimes other bands of revellers broke in from the street and made themselves self-invited guests.

Slavery.—Slavery is the dark side to Greek life. The proportion of slaves to the free population was astonishingly large. In Corinth and Ægina there were ten slaves to one freeman; in Attica

four slaves to one freeman. To have to get along with anything less than half a dozen slaves was considered a real hardship. The Greek slaves, as a rule, were not treated harshly, and sometimes they were permitted to enjoy the confidence of their masters; at Sparta, however, the lot of the slaves was very hard indeed, and in Athens they were employed in the silver mines. The civilisation of Greece was the product of slavery, as the system relieving the citizen of all manual labours created a class characterised by refinement and culture.





MONS VATICANUS
MONS JANICULUS
P. FLAMINIA
P. PINCIANA
P. SALARIA
P. NOMENTANA
CASTRA PRATTORIA
COLLIS HORTORUM
(MONS PINCIUS)
P. COLLINA
PRATA QUINCTIA
PORTA CLAUSA
P. VIMINALIS
CAMPUS MARTIUS
COLLIS QUIRINALIS
COLL. VIMINALIS
MONS ESQUILINUS
P. ESQUILINA
P. TIBURTINA
THEATRUM POMPEII
PORTICUS POMPEIA
CIRCUS FLAMINIUS
CARINAE
THERMAE TITI
VULGO MINERVA MEDICA
P. PRAENESTINA
P. AURELIAE
MONS PALATINUS
MONS CAELIUS
HERONIS
AMPHITHEATRUM CASTRENSE
P. ASINARIA
MONS AVENTINUS
P. PORTUENSIS
P. LATINA
P. APPIA
ANCIENT ROME

ROME

A—The History of Rome

158. **Greeks and Romans.** — In the Greeks we have recognised a brilliant people; in the Romans we shall find a sturdy people. While the former gave to the world some of its greatest achievements in literature and arts, the Romans bequeathed to it ideals of politics and law. The Greeks were endowed with an intellect close to genius, the Romans were masterful, dominating, and sometimes domineering.

159. **Divisions of Italy.**—Italy is separated from the rest of Europe on the north by the Alps, which form a barrier of great difficulty extending from the Gulf of Genoa to the head of the Adriatic. The peninsula itself is supported throughout its whole length, from Genoa to Reggio, by the Apennines, which, starting as a continuation of the Maritime Alps, follow the centre of the leg until they divide above the "instep," where the western branch is deflected in an almost southerly course, the mountains of Sicily being a continuation of the chain, while the eastern branch reaches into Apulia and ancient Calabria. The Alps,

Apennines, and the rivers which make their way down to the ocean from the central highlands, the Po, Arno, and Tiber being the most important, form the physical divisions of Italy.

The low plain lying between the Apennines on the southern side, from the Gulf of Genoa to the Adriatic at Ariminum, and the Alps on the northern side, was not at first counted as a part of Italy. It was inhabited by settlers from Gaul, and therefore called Cisalpine Gaul. The whole region is drained by the river Po, the largest in Italy, and is now known as Lombardy. On the Gulf of Genoa, south of the dividing line formed by the river Po and the Rhone, was Liguria. Venetia lay on the Adriatic, north of the Po. South of Liguria was Etruria, enclosed between the rivers Arno and Tiber and the Tuscan sea. Farther south of Etruria and west of the Apennines were Latium, Campania, Lucania, and Bruttium; east of the Apennines lay Umbria, Picenum, Samnium, Apulia, and Calabria, on the Gulf of Tarentum.

160. **Early Inhabitants.**—The early inhabitants of Italy belonged to the Italian branch of Aryan stock. There were two important branches of the Italians, namely, the Latin and the Umbro-Sabelian. The Latins occupied a limited territory south of the Tiber, while the Umbro-Sabelian branch embraced a large number of nations spread throughout the peninsula. Some of these were: the Umbrians, Picentes, Sabines, Samnites,

and Lucanians, the Samnites being the most important. Besides these nations there were others of foreign stock scattered in various parts of Italy. Some of them were the earlier inhabitants pushed into the corners of the peninsula at the time the Italians took possession, others were invaders of a later date. The earlier inhabitants were the Japygians, in Calabria, then the *heel*, now the *toe* of Italy, the Venetians in the north-east, the Ligurians in the north-west. The intruding nations were the Etruscans, the Gauls, and the Greeks. The Etruscans wrenched the country known by their name, Etruria, from the Umbrians, whom they crowded back to the east of the Apennines. The Gauls were of Celtic race, and they expelled the Etruscans from the valley of the Po which they occupied. The third intruding nation was the Greeks, who established colonies on the southern and western coast of Italy, which part of the peninsula became known as Magna Græcia.

The towns of Latium formed a confederacy which at first consisted of thirty towns. In time the weaker of the towns were conquered by the stronger, and when historical times are reached we find only about ten or twelve independent towns. The most important of the towns of Latium was Alba Longa, but it lost its place of pre-eminence to Rome, the stronghold of the Ramnes. According to tradition, Rome was founded in the year 753 B.C., and the town was

established as an outpost against the Etruscans. The city was situated on a group of low hills on the left bank of the Tiber. At first the town proper covered only the top of Palatine Hill, but it grew to include within its limit the famed "Seven Hills of Rome." The original town was called "Roma Quadrata," because of the shape of its walls. The traces of ancient buildings found on the different hills indicate that at first there was a separate settlement on each, surrounded by a rude wall. Gradually these distinct settlements were fused into a single city, and the festival of the Septimontium was in commemoration of the union of the separate towns.

161. Early Rome. — The Roman people were divided into three tribes—the Ramnes, Tities, and Luceres—and into thirty curiæ. The three tribes probably represented a primitive clan division, older than Rome itself. There were ten curiæ in each tribe, and each consisted of a number of clans, gentes, each of the gentes again comprising a number of families. The families were under the authority of patresfamilias, who had absolute power over their wives and children, even having the right to put them to death. The members of the families were called patricians, sons of the fathers, and none but the patricians could have any share in the government. The Romans were governed by kings, who were supreme in power, not being hampered by any written laws. They were the chief priests of the people, their judges,

as well as their commanders in time of war. The patresfamilias formed the Senate, which served as a council to the king. The members of the Senate were called patres. Besides the Senate there was an assembly in which each citizen capable of bearing arms had a vote, whether he was a paterfamilias or not. However, the vote was not taken of the people as a whole, but by curiæ, and the majority of the curiæ decided the question at issue. This assembly was called Comitia Curiata. Later, the Senate consisted of three hundred members appointed by the king.

162. Classes of Society.—The two important classes were the patricians and the plebeians. The patricians were the members of the three original tribes, and formed the ruling body. The plebeians were a subordinate class who, although they enjoyed the name of Roman citizens, were freeholders, and had the rights of property and trade, were excluded from a share in the government and from the intermarriage with the patricians. A large number of these plebeians were wealthy and prosperous farmers. The early history of Rome is, in the main, a narrative of the rebellion of these plebeians against the patricians, which, for a time, threatened the state with dissolution and was brought to an end only by concessions on the part of the patricians. Besides the two classes mentioned there were the clients and the slaves. The clients can be described as hereditary dependents attached to certain families

of patricians. Each patrician had a number, of which he was called the patron. He was bound to specially watch over their interests and to act as their legal protector, for which, in return, they paid him dues and services. The slaves were the captives taken in war. At first their number was small, but it increased with the number of conquests of the Romans, and then became so numerous that more than once they turned upon their masters in open rebellion, which endangered the safety of the state.

163. **Legends.**—The *Æneid* of Virgil is based on the Roman tradition that Æneas, after the fall of Troy, settled in Latium and became the ancestor of the Roman people. The first settlement was at Lavinium. Later they removed to Alba Longa, ruled by the king Numitor. At first Numitor was kept from the throne by his younger brother Amulius, who brought it about that the daughter of Numitor, Rhea Silvia, was made a vestal virgin. Thus he hoped to deprive the father of a succession to the throne, which would remain in the family of Amulius. As tradition has it, Rhea Silvia was loved by the god Mars, and by him she had twins, Romulus and Remus. Amulius ordered them to be exposed to die, but they were nursed by a she-wolf and adopted by the shepherd Faustulus. Remus was taken prisoner in a fight between herdsmen, and when Romulus attempted to rescue him a conflict ensued, in which their parentage was revealed to

Remus and Romulus. Amulius was killed and Numitor restored to the throne. When the two brothers had grown up they decided to build a city for themselves. Remus mocked the lowness of the walls Romulus had built and was killed by his brother. In order to populate the new town, Romulus opened a refuge and soon robbers and fugitives of all kinds were made citizens by him. There was a lack of women, and when the Sabines refused to permit their daughters to marry any of the citizens of Rome, Romulus invited them with their women to a festival, and during the games each Roman carried off a Sabine woman to be his wife. A war was the result, and it was ended only upon the pleading of the Sabine wives of the Romans. Sabines and Romans now joined hands, and Titus Tatius, King of the Sabines, ruled with Romulus. After the death of Romulus, a Sabine, Numa Pompilius, was chosen King of Rome. Numa Pompilius reigned for nearly forty years and became the lawgiver of the city. His successor, Tullus Hostilius, greatly extended the power of the city by the force of arms. His first war was with Alba. In this war occurred the fight between the three brothers from each warring side, the Romans Horatii, from Alba, the Curatii. After two of the Horatii had been slain, the third succeeded in wounding and separating the brothers and killed them one by one. However, his sister loved one of the Curatii, and upon his return he killed her because she upbraided him

for the murder of her lover. He was tried and sentenced to death, but the Popular Assembly decided in his favour. After Hostilius, Ancus Martius succeeded to the throne, and he conquered some of the Latin people who still retained their independence. He was followed by the three Tarquins, Lucius Tarquinius Priscus, Servius Tullius, and Lucius Tarquinius Superbus. The rule of the Tarquins is marked by the subjection of the balance of Latium to Roman power and the construction of great public works. During their reign the exclusive privileges of the patricians were curtailed.

164. Religion.—The religion of the Romans was polytheism, but it differed widely not only from that of Asiatic nations, but also from that of the Greeks. It was worship of the powers of nature, but while other nations tried to work out a philosophical system of religion, and speculated on the nature and attributes of their gods, the Romans never imagined their gods in the form of human beings, but looked upon them as abstract powers. In the earlier times they had no statues of their gods, but worshipped them in symbolic form. Before the Romans got acquainted with the Greeks they had a very imperfect mythology, and as a consequence there are no myths of genuine Roman growth, as even the legend of the birth of Romulus was imported from Greece. The first representations of the gods in human form were introduced by the Etruscans, who had borrowed

them from the Greeks of the Italian peninsula. This was the beginning of the introduction of the whole Greek system of mythology, which, together with all their myths, was transplanted to round out the unimaginative character of the Roman religion. Thus Zeus was identical with Jupiter, Hera with Juno, Athene with Minerva, Ares with Mars. The Sabine Romans had their own god of war, Quirinus. In the performance of their religious duties the Romans were very scrupulous, and although the eastern fasts, washings, and rules about clean and unclean animals were not part of their religion, they had a great number of religious ceremonies, prayers, vows, offerings, etc., which all had to be observed as of vital importance. It may be said that the religion of Rome was part of their legal system, as all the duties of man, and the fines attending the transgressions of the rules of religion were minutely laid down.

All nations of antiquity had their own peculiar methods of consulting the gods. The Greeks had their oracles and dreams, the Chaldæans consulted the stars, while the Romans believed unusual natural phenomena to be the special revelations of the will of the gods. Earthquakes, thunder and lightning, eclipses, meteoric appearances of unexplained character or terrifying effect, any kind of abnormal formation in animal or man, all these helped to awaken in the people the superstitious fear and were the causes of inquiries of the priesthood, or called for expiatory sacrifices and

services. No act of importance, whether in private or public life, was undertaken without first consulting the will of the gods. No election was held, no trial, no legislative vote could be taken, before the assent of the gods had been obtained. The gods never refused an answer to the inquiries made by the people; they sent their "auspices" through the interposition of the "augurs," a board whose duty it was to interpret the signs sent by the gods to the king or the people. The king was the chief priest of the city, assisted by a board of "pontiffs." The priests in Rome interpreted the religious law, but were not permitted to enforce it, as they were entirely subordinate to the civil magistrates and their principle duty was to serve the state. They did not form a special caste as the priests of India and Egypt, but were elected from the body of citizens for life terms, the chief pontiff as a rule being a man of mark in political life. Every private citizen could employ the augurs and consult the gods for his own guidance, but the magistrates alone could act on the part of the whole people and consult the gods publicly. This was done in the templum. The augur divided the sky above him with his staff into four quarters, and then watched for the appearance of the sacred birds sent by Jupiter. Their appearance was pronounced either favourable or unfavourable, according to whether they appeared in one or the other of the sections the augur had indicated. This system of taking the auspices

lasted in Rome until the ancient faith was overthrown by Christianity. While at first it was animated by the real spirit of faith, in later years it became a mere formality, and the augurs announced as the will of the gods just what they were expected to announce, and adapted the taking of the auspices to the circumstances attending each case.

165. The Early Roman Republic. — After the monarchy was abolished, the people elected in place of the king two consuls. They were the chief magistrates of the republic, and were chosen annually in the Campus Martius. At first they were both elected from the patricians or nobles, but later the people obtained the privilege of electing one of the consuls, and sometimes both were elected from the plebeians. With the consuls rested all the power that had been vested in the king, with the exception of some priestly functions. Each consul in public was attended by twelve lictors, who bore axes bound in a bundle of rods, to indicate the power of the consul to flog and to inflict the penalty of death. Within the limits of the city, however, the axes had to be removed by them, which was done to acknowledge the supreme power of the public assembly regarding the death penalty. After the establishment of the empire, the office of consul was retained and was assumed by some of the emperors. It was stripped of all power, however, and only served as a mark of distinction to the

occupant of the office. It was abandoned in the sixth century.

166. Secession of the Plebeians. — As soon as the patricians had heard of the death of Tarquinius, who had been exiled with his entire family in 509 B.C., they began to oppress the plebeians. They misused the needs of the commons, lent them money on hard terms, impoverished them, and relentlessly treated their insolvent debtors as slaves and drove their families from their homes. The plebeians could bear the yoke no longer, and in 494 B.C. they rose in a body and left Rome, encamping like a hostile army on a hill beyond the river Anio, a few miles from the gates of Rome. It was their intention to sever their connections with their native city and to form a city of their own. The patricians were unable to reduce them by force and, seeing that without the plebeians they themselves became utterly helpless and exposed to the enemies, an embassy was sent to treat with the plebeians. The emissaries, among whom Valerius and Menenius deserve special mention, finally persuaded the plebeians to return to the city, and they arranged terms favourable to the plebeians. The debts of the poor were to be cancelled, and those held as slaves were to be set free. Two magistrates were to be elected from the plebeians, to protect them against any injustice of the patricians. The number of these magistrates was soon increased to ten. They were called Tribuni Plebis, and were empow-

ered to act as the special protectors of the people. The right of intercession already enjoyed by the patrician tribunes was extended to them and they were declared sacrosancti. The compromise thus affected was called the "Lex Sacrata," and the hill on which the plebeians had encamped retained the name of "Mons Sacer."

167. Coriolanus.—That the tribunes cared for the rights of the people can be illustrated by the tradition about Coriolanus. During the famine at Rome the King of Syracuse sent a large supply of grain to the capital for distribution. Coriolanus proposed that none of the grain should be given to the plebeians, except upon condition that they give up their tribunes. The tribunes at once summoned him before the assembly, and the feeling against him became so strong that Coriolanus was obliged to flee from Rome. He entered into an alliance with the Volscians, and it was only after his own mother had gone out to plead with him that he could be persuaded to withdraw the Volscian army. The people then demanded that a code of laws be written, and a commission was sent to study the laws and customs of the Greeks. After the return of this embassy the patricians gave up their consuls and the plebeians their tribunes.

168. The Tables of Laws; the Decemvirs.—A board of ten magistrates was appointed with full powers of government, and they were to draw up a set of laws for the Romans. At the end of one

year the labours of the decemvirs were not finished, and a second decemvirate was elected to complete the work. The code of laws was written on twelve tablets and fastened to the rostra in the forum. The "laws of the twelve tablets" formed the basis of all legislation for many centuries, and the youth of Rome were required to learn them by heart. The first decemvirs had used their power with justice. The second board, under Appius Claudius, the only member of the first board who had been re-elected, began a systematic oppression of the plebeians, which led to their second secession to the Mons Sacer. The Senate and the patriarchs, left behind in Rome, compelled the decemvirs to resign and restored the consular government. The sacred laws were re-enacted and the tribuneship again established. Appius Claudius was imprisoned and, fearing punishment, committed suicide. Now commenced a long struggle between the patricians and the plebeians, in which the latter endeavoured to gain admission to the consulship. This finally resulted in a compromise, which practically meant for the plebeians the gaining of the office they clamoured for, but the name was changed to "Military Tribunes, with consular powers." After the admission of the plebs to the consulship, or its equivalent, the patricians commenced to strip the consuls of their power, in order to rob the plebeians of the fruits of their victory. They took from the consuls some of their most distinctive powers and

conferred them upon the *censors*, who again were elected from among the patricians. The military tribunes were established in 444 B.C., and in the same year is placed the election of the first censors. About one hundred years later, in 351 B.C., the plebeians gained the right to hold the office of censor also, and from 351 to 300 B.C. they gained admission to the dictatorship, prætorship, the College of Augurs and Pontiffs.

169. Cincinnatus.—Lucius Quinctius Cincinnatus was a legendary hero, born about 520 B.C. During the struggles of the two orders in Rome the enemies of the state took advantage of the internal dissensions, and in 458 B.C. the Æquians marched against Rome and surrounded the Roman army under Minucius in a defile of Mount Algidus.

There was great terror in Rome when the news became known. The Senate at once appointed Cincinnatus dictator of Rome. As tradition has it, the ambassadors who carried to him the news of his appointment found him in the field, digging. Cincinnatus accepted the office and gained a complete victory over the Æquians. He resigned the dictatorship after a lapse of only sixteen days and again retired to his farm. At the age of eighty, in 439, Cincinnatus was again appointed dictator to oppose the traitor Melius, who was defeated and slain.

170. Invasion of the Gauls.—In 391 B.C. the Gauls appeared before Clusium and from there marched against Rome. The Romans were not

taken unawares, and met them with an army numbering about 40,000 men, while the Gauls had a force of about 70,000. On the 18th of July, 390 B.C., the two armies clashed near the small river Allia, about ten miles from Rome. The battle was short, sharp, and decisive. The Romans were seized with terror at the onset of the barbarians, who drove the legions into panic by their fierce battle-cries and uncouth appearance. A consular tribune, Sulpicius, retreated with a part of the Roman force to Rome, while the greater part of the routed army fled to Veii, which became the refuge for the remnants of the legions. Three days after the battle the Gauls made their appearance before Rome, which the Romans had left without offering resistance. Only some old senators had stayed back, resolved to die rather than to survive the downfall of their country. The Gauls at first did not know what to think of the silent figures of the senators, sitting at the Forum, dressed in the robes of their office. A Gaul plucked one of the old men by the beard, and, receiving a blow on the head from the offended senator, he was convinced that they were living men. Whereupon the Gauls slaughtered them in cold blood. Besides these senators a number of soldiers, under Marius Manlius, had remained behind and garrisoned the Capitol. Tradition tells of a young man, Pontius Cominius, who at night scaled the rock and reported to the besieged garrison that the Roman forces were

about to come to their rescue. The Gauls found his footsteps and followed in the same track, reaching the top on a dark night without being observed by the Roman sentinels. The defenders were awakened by the cackling of some geese, which the soldiers had spared out of respect to Juno, to whom these birds were sacred. The cackling awakened Manlius, who immediately gave the alarm, and the Gauls were hurled from the rocks and the citadel saved. The siege continued, however, and, both parties beginning to feel the want of provisions, the leader of the Gauls, Brennus, agreed to retire upon the payment of a large sum of money. The Roman commissioners were just in the act of paying over the gold to the Gauls, when Brennus, in the insolence of victory, threw his sword into the balance as an answer to the complaint that the Gauls were using false weights, and exclaimed, "Woe to the conquered!" Then suddenly appeared Camillus, who had been recalled from banishment and made the leader of the Roman forces, and declared that the arrangement was null and void, having been made without the consent of the dictator. He drove the Gauls off the Forum and out of the city. On the next day he fought them outside the gates and routed them, Brennus falling under the sword of the conqueror, who shouted into his ears the terrible words he had used, "Woe to the conquered!" Rome was thus delivered from her foes, not by the payment of gold, but by the sword.

171. The Samnite Wars.—The most formidable competitors of the Romans for the supremacy of Italy were the Samnites, and the former gained the upper hand after having fought three wars with the latter. The first lasted from 343 to 341 B.C., and was left unfinished by the Romans, as they were compelled to turn their army against a revolt of some of their allies in Latium. After the close of the insurrection, the Romans again resumed the war against the Samnites, the second and third wars lasting from 326 to 290 B.C. In the second war the Samnites suffered defeat, but they now formed an alliance with the Etruscans, Gauls, Umbrians, and other nations, and raised a large army. The Romans defeated the army of the allied nations in the battle at Sentinum, in 295 B.C., and one by one the states that had joined the alliance were chastised and the Samnites compelled to acknowledge the supremacy of the Romans. In the course of the next few years almost all of the Greek cities of Southern Italy, excepting Tarentum, came under the power of Rome.

172. War with Pyrrhus.—Tarentum having turned to Greece for aid in the war which Rome had declared against them because of the capture of some Roman vessels, Pyrrhus, King of Epirus, sailed for Italy with an army of Greek mercenaries and twenty war elephants. He drilled the Tarentines and then faced the Romans. The first battle was at Heraclea, in 280 B.C. It was won by

Pyrrhus, the Romans having taken to flight at the sight of the elephants. The losses of Pyrrhus were very heavy, and he is said to have exclaimed, "Another such victory, and I must return to Epirus alone." He endeavoured to arrange terms of peace with the Romans, but failed, and his attempts at bribery were not more successful. After a second victory, as disastrous as the first, Pyrrhus crossed over to Sicily, but after some few successes and as many reverses he returned to Italy. He again engaged the Romans, but was defeated at the battle of Beneventum, 274 B.C., and after placing a garrison to occupy Tarentum, set sail for Greece. Tarentum surrendered to the Romans soon after he had left, and Rome became the supreme power in Italy.

173. Carthage.— The struggle between Greece and Persia had been for world supremacy; it was between a power rich and old in authority and a young power of untried strength. We now pass to the account of the desperate duel between two youthful powers, each wealthy, confident, and determined to rule the world; again the world is preserved from an Asiatic civilisation—which Carthage really represented.

Dido, also called Elissa, daughter of the Tyrian king Belus, is the reputed founder of Carthage. Dido's husband, Acerbas, an immensely wealthy priest of Hercules, was murdered by Pygmalion, her brother, who coveted the treasures of Acerbas. Dido secretly sailed from Tyre with the treasures,

accompanied by some Tyrian nobles. She first went to Cyprus, where she carried off eighty maidens to provide the emigrants with wives, and then crossed over to Africa. Here she purchased as much land as could be covered by a bull's hide; but she cut up the hide into thin strips and surrounded with them a spot on which she built a citadel called Byrsa. Around this fort the city of Carthage arose, and soon became a powerful and flourishing place. The story of Dido was inserted into the *Æneid* by Virgil, who made her a contemporary of Æneas, although there is an interval of three hundred years between the fall of Troy and the foundation of Carthage, in 853 B.C. Virgil's story is an embellishment of the legend. In the *Æneid* Dido falls in love with Æneas upon his arrival in Africa, and when he leaves her to seek the new home which the gods had promised him, Dido destroys herself on a funeral pyre with the sword Æneas had left in her chamber. Apart from the legend, Carthage is thought to have had its beginning as a trading-post established by the Phœnicians in the latter part of the ninth century B.C. The location of the colony was very favourable, and it rose in importance when Phœnicia's fame was vanishing, and in course of time other Phœnician cities submitted to the supremacy of Carthage. Over three hundred towns came to be her tributaries, rendering Carthage one of the richest cities in the world. The shores of the western Mediterranean were dotted with posses-

sions of Carthage, and by the time Rome had attained the supremacy in Italy, Carthage was mistress of Sardinia, Corsica, the Balearic Islands, Southern Spain, many smaller islands, and the entire northern coast of Africa, from the Greater Syrtus to the Pillars of Hercules.

174. Religion and Character. — The religion of Carthage was that of the mother country, Phœnicia. Especial mention is made of the cruel rites of Moloch, to whom they offered human sacrifices; and also of the worship of Astarte. While the Romans were severe and inflexible of character, the Carthaginians were cruel by nature. The punishments were very severe, and the usual mode of inflicting death was by crucifixion. The chief occupations of the people were commerce and agriculture. The revenues of the state were derived from the subject provinces, and the army was composed of mercenaries from the neighbouring country, among whom the Numidian cavalry were especially distinguished. The general tone of social morality appears to have been high. There was a censorship of public morals, under the care of the Gerusia. All the magistrates were required, during their term of office, to abstain from wine, and they received no pay for their services to the state.

175. Resources of Rome and Carthage. — Rome and Carthage were nearly evenly matched in strength. Although the Romans had no navy worthy of mention, their army was superior

to that of the Carthaginians, because it was composed of Roman citizens, while the army of Carthage was made up of mercenaries. The Carthaginians had the best-equipped fleet of war-galleys, but the advantage was offset by their possessions being widely scattered and requiring a naval force for purposes of defence, while the Roman country was compact and easily defended. The subjects of Carthage were of many races, spoke different languages, and were bound by no tie which they would regret to break at the first opportunity; the Romans, on the other hand, were closely related in race, language, and customs to their dependencies and allies, who remained loyal to them during the long struggle between the rivals.

176. The First Punic War (264–241 B.C.).—At the beginning of the first Punic war the Carthaginians were masters of nearly all of the island of Sicily, with the exception of a narrow strip on the eastern coast, which was under the city of Syracuse. The Romans crossed over to Sicily on a pretext to give aid to some friends, and the Syracusans and Carthaginians joined their forces against the intruders. The allies were defeated by the Romans, and many of the cities of Sicily acknowledged the supremacy of Rome. The king of Syracuse, seeing the hopelessness of the struggle against the Romans, formed an alliance with them and remained their friend. The Carthaginians now commenced a series of raids on the

coast towns of Sicily and even of Italy, devastating the land and sailing away with their plunder. The Romans had no navy to ward off these attacks, and they determined to build a fleet of war-galleys. A Carthaginian galley, wrecked off the coast of Southern Italy, served as the model, and it is said that in the short space of sixty days the Romans finished the building of one hundred and twenty vessels. They trained their soldiers in the duties of sailors by practising rowing, sitting on benches built on the land, while the ships were building. The command of this fleet was at first entrusted to Scipio, who was defeated by the Carthaginians off Lipara. Duillius, the other consul, was then entrusted with the command. He saw the difficulties under which the clumsy ships were labouring, and therefore devised the well-known grappling irons to draw the ships of the enemy toward his, and thus to change the sea fight to a land fight. By this means he gained a splendid victory over the Carthaginian fleet near Mylæ. He then continued the war and relieved Egesta, in Sicily, and took Macella by assault. On his return to Rome, Duillius celebrated a splendid triumph for the first naval victory of the Romans, and a column was erected in the Forum to perpetuate his memory. He was further honoured by being permitted, whenever returning at night from a banquet, to be accompanied by a torch and a flute-player.

177. **Regulus.**—The Romans were now deter-

mined to push the war with utmost vigour. Attilius Regulus, a Roman consul, with Manlius Vulso Longus, defeated the Carthaginian fleet, and afterward landed in Africa with a large force. They met with great success, and when Manlius returned to Rome with one half of the army, Regulus remained in Africa with the other half and prosecuted the war with utmost vigour. The generals of the Carthaginian army, Hasdrubal, Bostar, and Hamilcar, instead of awaiting the attack of the Romans on the plains, where their cavalry and elephants would have given them the advantage, led the army into the mountains, where they were crushingly defeated by Regulus. The Carthaginian army retired into Carthage, and Regulus took a number of towns in quick succession, among others Tunis, only twenty miles from the capital. The Carthaginians were in despair and sued for peace. The terms of Regulus were so harsh, however, that they rejected them and resolved to fight to the last. Aid came to them from an unexpected quarter. Among the Greek mercenaries, lately arrived from Greece there was a Lacedæmonian named Xanthippus. He convinced the Carthaginians that their defeat was not due to the superiority of the Roman army, but to the incapacity of their generals. He inspired them with such confidence that they placed him at the head of their troops. Xanthippus marched out with his army and boldly faced the Romans in the open, relying on the cavalry

and the elephants as his main strength. In the battle which ensued Regulus was defeated with great losses, and, with five hundred others, was taken prisoner in 255 B.C. Now follows the story, discredited by modern historians, of his five years' captivity and the embassy to Rome to solicit peace, instead of which he is said to have advised the Romans to continue the war, and of his return to Carthage to a death of horrible torture. It is believed that this story was invented in order to excuse the cruelties perpetrated by the family of Regulus on some Carthaginian prisoners committed to their custody.

178. End of the War.—After the defeat of Regulus the Romans built a fleet to carry the remnants of the army home, but it was destroyed in a storm off the coast of Sicily and over one hundred thousand men are said to have perished. A second fleet sent to Africa accomplished nothing of importance and on the return voyage was also almost destroyed off the coast of Italy. The war continued to be fought both on land and sea. The Romans were again defeated in the harbour of Drepanum, it is said, because Claudius attacked the Carthaginian fleet in defiance of the auguries. Thus the Romans had lost four fleets, three of which had been destroyed by storms, and they became fearful for the safety of their possessions. In 241 B.C. they determined to make a renewed attack, and a fleet was built, this time entirely from private contributions. The consul

Catulus was entrusted with the command, and he defeated the Carthaginian fleet, under Hanno, off the Ægates. After having lasted for twenty-four years the war was terminated by a peace, the terms of which required the Carthaginian to give up their claims to Sicily, to surrender all prisoners, and to pay a large indemnity (241 B.C.).

179. The Second Punic War (218–201 B.C.). — Between the first and the second Punic wars there was an interval of twenty-three years, which welcome respite was used by both rivals to strengthen their armaments in preparation for a new struggle. The Romans organised the island of Sicily, with the exception of the lands belonging to Syracuse, as a province of Rome, establishing a separate and settled government. Sicily was the first of the Roman provinces, which grew in numbers until they formed a perfect chain about the Mediterranean. Each province was governed by a magistrate sent out from Rome, and paid annual tributes. In 238 the Romans occupied Sardinia and Corsica, not heeding the protests of the Carthaginians, who were ordered by the Romans to desist from their military preparations which they had been carrying on to support a revolt in the island. As Rome threatened war, Carthage had to submit and even to pay a demanded fine. The provincial government was extended to Sardinia and Corsica. The Romans then turned their attention to the Illyrian corsairs who were infesting the Adriatic and Ionian

waters, and succeeded in capturing several of their strongholds. They established a protectorate over the Greek cities on the Adriatic, and laid the foundation of their supremacy in Macedonia and Greece.

180. The Gauls Defeated.—The Romans further strengthened the security of Italy by subjugating the Boii and Insubres, tribes of the Gallic races, who had alarmed the whole of Italy by invading Etruria and penetrating Clusium. On their return northward their way was barred at Telamon by the Roman legions and they were totally defeated. The Romans then invaded Gallic territory, and in 222 B.C. all the tribes of the rich valley of the Po acknowledged the supremacy of Rome. Two colonies were founded to hold them in check, namely, Placentia and Cremona.

181. The Truceless War.—Hamilcar Barca was appointed to the command of the Carthaginian forces in Sicily. After the defeat of the Carthaginians by Catulus, Hamilcar was entrusted with the mission to conclude the terms of peace with Rome. He returned to Carthage, where he had to carry on an arduous struggle with the revolting mercenaries and native tribes, and succeeded in re-establishing the power of Carthage after a three-years' contest, called the "truceless war." Hamilcar then formed the plan of establishing in Spain a new empire, not only to gain for Carthage a source of strength and wealth, but also to found a base from which at a subsequent period he

might renew the hostilities against Rome. Shortly after the close of the war with the mercenaries he crossed over to Spain and succeeded in obtaining possession of a considerable portion of the country. After remaining in Spain nearly nine years, he fell in a battle against the Vettones in 228 B.C. He was succeeded in command by his son-in-law, Hasdrubal.

182. Hannibal.—Hamilcar left three sons, Hannibal, Hasdrubal, and Mago. Hannibal, perhaps the most illustrious general of antiquity, was born in 247 B.C. He was only nine years old when his father took him with him to Spain, and on this occasion made him swear eternal hostility to Rome. Although Hannibal was only a child, he never forgot the vow, and his life was one continued struggle against the power and dominion of Rome. After the death of his father, he was appointed commander-in-chief of most of the military enterprises planned by Hasdrubal. After the assassination of Hasdrubal, in 221 B.C., Hannibal was elected the leader of the army by an unanimous vote and was ratified by the Government at Carthage. No doubt Hannibal then already was laying his plans for the conquest of Italy, but he first had to finish the work of his father and establish Carthaginian power more firmly in Spain. He subdued the entire country south of the Iberus, with the exception of Saguntum. The Romans, who had been jealously watching his progress in the peninsula, had en-

tered into an alliance with Saguntum, and when Hannibal laid siege to the town they ordered him to withdraw. Hannibal well knew when he attacked the place that his action would precipitate hostilities with Rome, but as he was anxious for a pretext to renew the conflict, he paid no attention to the remonstrances of the Romans, continued the siege, and took the town in 219 B.C. On the fall of Saguntum the Romans demanded that Hannibal be surrendered to them, but the Carthaginians refused and war was declared. Thus began the long and arduous struggle known as the second Punic war.

183. Hannibal Crosses the Alps.—In the spring of 218 Hannibal commenced his march for Italy. He crossed the Pyrenees and marched along the southern coast of Gaul. After crossing the Rhone, he continued his march on the left bank of the river, then struck to the right and commenced his passage across the Alps. He probably crossed the Alps by the pass of the Little St. Bernard. While crossing, his army suffered greatly from the attacks of the mountaineers and from the difficulties of the road on account of the lateness of the season. The losses were very heavy, and when he at last emerged from the valley of Aosta into the plains of the Po, he had with him only about twenty thousand infantry soldiers and six thousand cavalrymen. A Roman army under Scipio opposed his march, and in the battle near the Ticinus the Romans were completely routed and

Scipio himself severely wounded. Scipio then withdrew to the Trebia, where he united his forces with those of the second consul, Sempronius Longus. On the Trebia another battle was fought, again with disastrous results for the Romans, who retreated and took refuge at Placentia. Early in 217 B.C., Hannibal descended into the marshes on the banks of the Arno and lost many horses during the march, and he himself lost the sight of one eye by an attack of ophthalmia. The consul Flaminius hastened to meet him, and a battle ensued on the lake Trasimenus, in which the Roman army was completely destroyed. Hannibal then marched through the Apennines into Picenum and into Apulia, where he spent the greater part of the summer.

184. **Fabius Cunctator.**—The Romans now collected a fresh army and placed it under the command of the dictator Fabius Maximus, called "Cunctator." Fabius prudently determined to avoid a general action, but to attempt only to harass and annoy the Carthaginians. By these measures he hoped to gain time for the raising of a new army, and although Hannibal tried by various means to induce him to offer battle, he steadfastly refused to be drawn into an engagement. His policy enabled the Romans to make great preparations for the campaign of the next year, 216 B.C.

185. **The Defeat of Cannæ.**—Early in the summer of 216 B.C. the two new consuls, Æmilius

Paulus and Terentius Varro, marched into Apulia at the head of an army numbering nearly one hundred thousand men. To this army Hannibal gave battle on the plains on the right bank of the Aufidus, near Cannæ, and the Roman army was again annihilated. It is said that forty or fifty thousand men were slain in the battle. The consul Paulus, both consuls of the preceding year, eighty senators, and a host of wealthy Romans, who constituted the cavalry, were among the fallen. The consul Varro escaped with a small number of horsemen to Venusia, and another small force made their way to Canusium; the rest were either killed, dispersed, or taken prisoners. This victory was followed by the revolt of many of the cities and tribes of the south of Italy, and the Romans became panic-stricken, expecting that Hannibal would immediately march upon the capital.

Although urged by the leader of his Numidian cavalry, Maharbal, to follow up his victory, Hannibal did not think it prudent to attack Rome, and preferred to give battle in the open field.

186. Hannibal Defeated.—In 216 B.C. Hannibal established himself at Capua, which had seceded from the Romans and espoused his side. In 212 B.C. he obtained possession of Tarentum, but in the following year lost Capua, and in 209 B.C. the Romans recovered Tarentum also. When planning his campaign against Italy, Hannibal had hoped that upon setting foot on Italian soil he

would receive aid from the allies of Rome, and that thus he could augment his forces. In this, however, he was grossly disappointed. No allies offered themselves, no auxiliaries joined themselves to his ranks. After his victories on the Trebia and Trasimenus, he gathered some Gauls, and after the battle of Cannæ some of the southern nations passed over to his side. Still most of the important places proved faithful to Rome, and while Hannibal no doubt received supplies and promises in the open country he was traversing, very few of the fortified places opened their gates to him, and he was engaged for years in subduing their resistance and then strengthening himself in the positions thus gained. He failed to take Cumæ, defended by Sempronius Gracchus, and was twice repulsed before Nola, and the expected adhesion of all the Greek cities of Magna Grecia did not materialise. His experiment of what he could do with a single army had now been fully tried and, notwithstanding all his victories, it had signally failed. Rome was unsubdued and able to maintain the contest. Hannibal's forces were gradually weakening, and he now decided to maintain a defensive position, waiting for the arrival of his brother Hasdrubal, who, in 207 B.C., crossed the Alps, endeavouring to bring help to him. His army was defeated and Hasdrubal himself slain on the Metaurus. This caused Hannibal to abandon all ideas of further offensive operations, and he retreated with his army into

Bruttium, where he maintained his position for nearly four years. In 203 he crossed over to Africa in order to oppose Scipio, and was completely defeated in the battle of Zama in 202 B.C.

187. Scipio Africanus.—Cornelius Scipio Africanus was born in 234 B.C. He fought in the battles of Ticinus and Cannæ, and was one of the few survivors of the latter battle. He acquired at an early age the confidence and admiration of his countrymen. He believed himself a special favourite of the gods, and never engaged in any public or private business without first going to the Capitol, where he sat alone for some time, enjoying communications from the gods. The Roman people gave credit to his assertions and regarded him as being almost superior to the common race of men. He himself was no doubt sincere in his belief, which must have been deepened by the success which attended all his enterprises. In 210 B.C., when the Romans decided to strengthen their army in Spain, they were contemplating the placing of the command in the hands of a proconsul. None of the experienced generals venturing to offer himself for the post, Scipio, who was twenty-four years of age, offered himself for the responsible office and was elected. His successes in Spain were rapid and striking, and he drove the Carthaginians out of the country in the short space of three years. In 206 B.C. he returned to Rome, and was elected consul. In

the year following he wished to cross over to Africa, but the Senate refused to give consent and only granted him permission to go to Africa, without giving him the means for the raising of an army or a fleet. However, such was his influence that volunteers flocked to him from all sides, and in 203 B.C. he was able to start on his voyage. Success again was with him, and he defeated the Carthaginians and their allies. The Carthaginians then recalled Hannibal from Italy as the only hope of saving their country.

188. The Close of the Second Punic War.— The long war was at last brought to a close by a battle fought near the city of Zama on the 19th of October, 202 B.C., in which Scipio gained a brilliant victory over Hannibal. Carthage now had no alternative but submission, and a treaty was concluded in 201 B.C. Hannibal then provoked the enmity of a powerful party at Carthage and was forced to flee. He took refuge at the Court of Antiochus, who was then on the eve of a war with Rome. Antiochus did not listen to the counsels of Hannibal to carry the war to Italy, but awaited the Romans in Greece. After the defeat of Antiochus, in 190 B.C., the Romans demanded the surrender of Hannibal, but he foresaw the danger and escaped to the Court of Prusias of Bithynia. For some years he found there a safe asylum, but the Romans could not rest so long as he lived, and they finally sent Flaminus to demand the surrender of Hannibal. Hannibal, knowing

that flight was impossible, took poison in order to prevent falling into the hands of his enemies.

189. Terms of Peace.—Spain, with the islands, was surrendered to Rome, and was made a province of Rome. Syphax, who had assisted the Carthaginians, was brought to Rome a prisoner, Masinissa was recognised as independent king of Numidia, and Carthage was compelled to give up all her war-galleys, except ten, and to pay a large indemnity.

190. War with Macedonia.—In 213 B.C. the alliance between Philip of Macedon and Hannibal, and the threatened attack of Philip on Italy, forced Rome into war with Macedonia, although it remained a secondary object, the Romans contenting themselves with heading the coalition of the Greek states against Philip. In 205 B.C. they concluded a peace which left the position unchanged, but the Senate was ever after restless because of the ambitions of Philip. In the same year the latter set out to attach to his kingdom a part of the dominions of Egypt, which, after the death of Ptolemy Philopator, was ruled by a boy-king. Philip hoped to acquire the districts subject to Egypt on the coast of the Ægean and the Greek islands before the Romans, who were then engaged in war with Carthage, could interfere with his plans. In 201 B.C. Rome made peace with Carthage, and in 200 B.C. war was declared against the King of Macedonia on the pretext found in the invasion of the territory of

the Roman ally, Athens, by Macedonian troops. The army of Philip was defeated by the Romans under Quinctus Flaminius at Cynoscephalæ, and although he was permitted to retain his kingdom, it was reduced to second-rate importance, and the terms of peace did not permit the King of Macedonia to wage war without the consent of Rome. Rome then turned her arms against Antiochus III. of Syria. Antiochus failed to profit by the advice of Hannibal, and his courage was broken after one single battle in Greece. He retreated to Asia, but the Romans sent an army under Scipio, the brother of the conqueror of Hannibal, to invade Asia Minor. A Roman fleet defeated the navy of Antiochus, and his army was routed at Magnesia in 190 B.C. The predominance of Roman influence was now secure throughout Asia Minor. In 168 B.C. Rome again declared war against Macedonia, where Perseus, the successor of Philip, was endeavouring to raise an army to free Macedonia and Greece from the influence and supremacy of Rome. The sympathy of the Greeks vanished with the appearance of the Roman legions, and Perseus was defeated at Pydna, in 168 B.C., and taken as a prisoner to Italy, where he died a few years later. The provincial system of government was introduced into Macedonia, but it proved a failure, and in 146 B.C. Macedonia was declared a Roman province, with a Roman magistrate at its head.

191. The Battle of Cynoscephalæ.—The battle of

Cynoscephalæ was fought in 196 B.C., between the Romans and the army of Philip of Macedon. In this battle Philip disposed the greater part of his forces in two phalanxes, each consisting of eight thousand men. The first broke through the lines of the legions, but they closed in again without material losses. The second was attacked by the Romans while they were forming, and were scattered, the Romans thus demonstrating the superiority of their way of fighting to the Macedonians, whose phalanx proved too unwieldy.

192. The Battle of Magnesia.—The battle of Magnesia was fought between the Romans and Antiochus III. of Syria in 190 B.C. Antiochus wanted to secure for himself the possessions of the Ptolemies in Asia Minor and in Thrace, which Philip had claimed. After the defeat of Philip these lands had been pronounced free and independent by the Romans. In 192 Antiochus crossed the Ægean, but failed to act promptly, as Hannibal had advised him to do, and lost much time in useless attacks on small Thessalian towns. In 191 B.C. the consul Glabrio landed at the head of an imposing Roman force and defeated Antiochus at Thermopylæ. Antiochus lost his courage after this defeat and hurriedly returned to Asia, leaving his allies, the Ætolians, to oppose the Romans single-handed. In 190 B.C. the Romans sent the brother of the conqueror of Hannibal, Scipio, at the head of the legions into Asia Minor. At Magnesia, near Mount Sipylus, in Lydia,

Scipio met the forces of Antiochus, and the army of the great king was totally defeated in the battle.

193. **Terms of Peace.**—The terms for peace with Philip of Macedon, as arranged after the battle of Cynoscephalæ, left Philip in possession of his kingdom, but it was degraded to the rank of a second-rate power. He was deprived of all possessions in Greece, Thrace, and Asia Minor, and was forbidden to wage war without the consent of the Romans. Macedonia thus ceased to be formidable as an opponent, but Rome did not take possession of Macedonia itself, in order to retain the services of Philip, who now became an ally and friend of the Romans. Macedonia was to be an effective barrier against Thrace. Philip was badly rewarded for his loyalty to Rome, as the peace of Magnesia only brought upon him fresh humiliations, although he had aided Rome in many ways. After the battle of Magnesia, Antiochus was compelled to sue for peace, which was granted in 188 B.C., on condition of his ceding all his possessions east of Mount Taurus, the giving up of all his elephants and warships, the paying of a large indemnity, and the surrendering of the enemies of Rome, this last clause being aimed at Hannibal. However, Antiochus allowed Hannibal to escape. It is said that in order to be able to pay the indemnity demanded by the Romans, Antiochus attacked the temple in Elymais and was there killed by the people.

194. Defeat of Perseus.—Immediately after his accession to the throne of Macedonia, as the successor of Philip, Perseus began to make preparations for war with the Romans, which he knew to be inevitable. In 171 B.C., seven years later, the war broke out, but no action of any importance was fought until the last year of the war, 168 B.C. Perseus weakened his forces by an ill-timed avarice, refusing to advance a sum of money to Eumenes, the king of Pergamus, who thus far had been his faithful ally, but who withdrew his forces after the refusal of the payment of the money. The same niggardliness deprived him of the services of twenty thousand mercenaries, who had actually marched into Macedonia, ready to join his army. When the stipulated pay was refused them they also withdrew, and Perseus was left to fight out the contest single-handed. The Roman consul, Æmilius Paulus, defeated Perseus with great loss at the decisive battle of Pydna in 168 B.C., and thus the last great power of the East was destroyed by the Romans. Perseus was carried to Rome as a prisoner and died in captivity.

195. Destruction of Corinth.—Corinth belonged to the Achaian League and joined in the rebellion of the league against Rome. In 146 B.C. the city was taken and destroyed by L. Mummius, a Roman consul, who treated it in the most barbarous manner. The inhabitants of the city were sold as slaves; those works of art which were not destroyed by the soldiery, were carried to Rome;

the buildings were razed to the ground and the city remained in ashes for one hundred years. It was rebuilt in 46 B.C. by Cæsar.

196. The Third Punic War.—In the half-century succeeding the close of the second Punic war, Carthage closely observed the terms of the treaty of peace of 201 B.C., and made every endeavour to regain by commerce what she had lost by the sword. The increasing prosperity of Carthage was jealously watched by Rome, and when Masinissa, the king of Numidia, began his harassing raids upon Carthaginian lands, Carthage was unable to defend her possessions, being bound by the treaty of 201, and all disputes between Carthage and Masinissa had to be submitted to Rome for adjustment. Rome invariably decided in favor of Masinissa, and the treatment accorded Carthage by her conqueror was well nigh intolerable. In 157 B.C., Marcus Porcius Cato was sent to Africa to adjust one of the disputes, and he was amazed at the prosperity he witnessed in the city which only thirty-four years previously had been sacked by the army of Scipio.

On his return from Carthage, Cato recited to the Senate the things he had seen, awakening all the old enmity against the rival of Rome. At the close of his speech he took from the folds of his toga a bunch of figs and said, holding the fruit up before the senators: "This fruit has been brought from Carthage—so near to us is a city

so strong and prosperous." And he wound up with the oft-quoted "Carthaginem esse delendam (censeo)." This admonition, "Carthage must be destroyed," he held up to the Romans at every opportunity, and whenever he addressed a public assemblage, on whatever subject, he invariably ended his address as quoted above.

The pretext for beginning the war with Carthage was found by the Romans in 150 B.C., when the Carthaginians broke the terms of the peace agreement of 201 B.C., which prohibited their taking up arms without the consent of Rome. Some of the friends of Masinissa in Carthage having been banished, Masinissa invaded Carthaginian territory and demanded the recall of the banished. The Carthaginians refused and sent an army against Masinissa, but were defeated, and the captured soldiers of Carthage were driven under the yoke by the Numidians and then massacred. The Carthaginian Senate now sent an embassy to Rome to offer amends for the breaking of the conditions of the treaty. They were told that if they furnished three hundred members of the oldest Carthaginian families as hostages, Rome would respect the independence of their city. The Carthaginians complied, but no sooner were the hostages in the hands of the Romans than a large army crossed from Sicily to Africa, disembarking at Utica, some ten miles from Carthage. When the Carthaginians inquired as to the reason for this new menace, they were

told that as now Carthage was under the protectorate of Rome they would need no arms, and should therefore deliver them to the Romans, with all munitions of war. Again the Carthaginians complied, knowing that they had to deal with a relentless foe. As soon as the arms were delivered, the Romans threw off all disguise and ordered the Carthaginians to leave the city, as Carthage must be destroyed, but that they could found a new city ten miles from the sea. This perfidious treachery of the Romans caused the Carthaginians to close the gates of the city and prepare for a struggle to the last.

197. Fall of Carthage.—The whole city was now transformed into a great workshop. A new supply of arms was produced as rapidly as possible. Men, women, and children joined in the work of preparing the city for a stubborn defence. The women cut off their hair and gave it to the manufacturers to make strings for the bows and catapults. Hasdrubal was recalled from banishment and was entrusted with the command of the defenders. When the Romans advanced from Utica they found the city so well fortified as to be well-nigh impregnable to assault.

Scipio, the military tribune in command of the Roman forces, made only one attempt to carry the city by storm, but failed, and had to content himself with laying siege to it. The Roman army being unprepared for this, not having the necessary equipments, progress was slow toward

the destruction of the city. In 147 B.C. Scipio was made consul, and when he returned to Africa he renewed the siege with such vigour that the ramparts were broken through. The resistance of the Carthaginians was heroic, and square after square had to be taken by hard fighting.

As soon as a house was taken it was burned and razed to the ground. Finally, the narrowing lines of destruction closed around the old citadel, the Byrsa, where the remnant of the Carthaginians had taken their last stand. This stronghold was also carried, and with it were captured fifty thousand inhabitants, the survivors of seven hundred thousand people who were living in the city at the commencement of the siege. The Carthaginians were sold into slavery and the city was razed to the ground. It remained in ruins for thirty years.

198. Sicily and the Servile Wars.—As all captives were sold into slavery by the Romans, the numbers of slaves were increasing so rapidly with the conquests of Rome that their cheapness was the indirect cause of the cruel treatment accorded them by their masters. In Sicily all the estates were worked by the slaves, and on some there were as many as twenty thousand. In order to identify them as their property the owners had their slaves branded like cattle. Most of the estates were simply grazing farms, and the slaves were expected to supply their own needs from the flocks they tended. Of course, necessity led them

to the robbing of travellers on the highways and the plundering of the dwellings of the peasants. They were well armed and always accompanied by fierce dogs. The magistrates dared not punish them for fear of their masters, who were powerful in Rome.

The cruel treatment accorded to the slaves, who in many instances were the peers or even the superiors of their masters, finally drove them to open revolt in 134 B.C. The insurrection spread rapidly, until two hundred thousand slaves were up in arms against their masters. For three years they defied the Roman soldiery sent against them, defeating three armies in succession, but, in 132 B.C., they were routed, and peace was restored in Sicily.

199. Owners and Labourers.—With the subjugation of the different states there were large additions to the properties of the Roman public lands, as one-third of the land of the conquered people was always retained by the Romans. These public lands were sold at auction or leased at low rentals, allotted to discharged soldiers, and in many instances remained unused. A large part of these public lands fell into the hands of the wealthy class, as they alone had the means to work them, and they gradually absorbed the lands of the smaller proprietors. This wealthy class employed slaves to work their estates, in preference to free labour, as the cost was much smaller, and so the poorer Romans were left with-

out employment and as a rule congregated in the larger cities, especially in Rome, living there in indolence. The public land system was mainly responsible for the establishment of two great classes, which may be designated as the absolutely poor and the very rich. Between these two classes for many years a bitter struggle was carried on, in many respects similar to the contests at the earlier period between the patricians and the plebeians. The misery of the masses led to the introduction at the capital of many bills and measures, all aiming toward the redistribution of the public lands and the correction of the existing evils.

200. The Gracchi.—The Gracchi, Caius Sempronius Gracchus and Tiberius Sempronius Gracchus, were the sons of Tiberius Sempronius Gracchus, a Roman magistrate and general, and of Cornelia, daughter of Scipio Africanus Major. They were the champions of the poorer classes against the rich, and endeavoured to bring about a subdivision of the lands and the restoration of the class of independent farmers.

At the period discussed in the previous chapter, the class of small independent farmers was fast disappearing in Italy because of the working of the public land system, the lands being absorbed by the rich and cultivated by slave labour, and the peasants being forced to seek refuge in the cities, where they swelled the ranks of the unemployed. Tiberius, as a tribune, succeeded in having a law

passed which gave partial relief, as it took away from possessors without sons all land in excess of five hundred jugura. Those with one son were allowed seven hundred and fifty, those with two sons one thousand jugura. At the end of the term of his tribunate, Tiberius tried, contrary to the constitution, to secure re-election. A disturbance arose in consequence and he was killed with three hundred of his followers, and their bodies were thrown into the Tiber. Caius Gracchus renewed the efforts of his brother, but some of the measures introduced by him proved very unwise, as, for instance, the grain laws, which provided for the sale of grain from the public granaries to the poor at half its value or less. Grain was distributed practically free, and a large portion of the population of Rome was living without any employment and was fed by the state. In consequence of the opposition among all classes because of his project to grant the rights of citizenship to the Latins, he failed to be re-elected to the tribuneship. When his term of office expired, his enemies began to repeal some of the measures he had introduced. Caius went to the Forum to oppose the proceedings, and when one of the attendants of Consul Opimius was killed by a friend of Caius, Opimius received unlimited power to act as he thought best for the interest of the republic. Caius refused to arm himself against his enemies, and while his friends were fighting in his defence, he fled to the grove of the Furies and there com-

manded one of his slaves to put him to death. Three thousand of his followers are said to have been killed and thrown into the Tiber.

201. The Jugurthine War.—The war with Jugurtha, the king of Numidia, lasted from 111 to 106 B.C. He usurped Western Numidia in 117 and Eastern Numidia in 112 B.C., and put to death all the rightful owners of the different provinces, who, after the destruction of Carthage, had been confirmed in their possessions by the Romans. The Romans sent a commission into Numidia to investigate the matter, but Jugurtha bribed them and he even succeeded in buying over the consul Bestia, who had been sent to punish him for the usurpations. The conduct of Bestia aroused great indignation at Rome, and Jugurtha was summoned to Rome under a safe conduct to testify. However, one of the tribunes forbade him to give evidence, and soon afterwards Jugurtha was compelled to leave Italy, in consequence of having ventured to assassinate Massiva, a king of the Massylians. The war was now renewed and the Roman army under Aulus, the brother of the consul Postumius Albinus, was defeated and the captives driven under the yoke. In 109 B.C. Metellus was sent with a fresh army. He was succeeded in command, in 106 B.C., by Marius, who defeated the combined forces of Jugurtha and his father-in-law, Bocchus, in the same year. Bocchus purchased the forgiveness of the Romans by surrendering Jugurtha, who, after having been

compelled to adorn the triumph of his conqueror, was thrown into a dungeon and there starved to death in 104 B.C.

202. The Germanic Tribes. —The "horrible barbarians," the Cimbri and Teutons, with a force of three hundred thousand fighting men, invaded Italy and came south as far as Noricum, where they defeated the army of Papirius Carbo. In 109 B.C. another Roman army, under Silanus, was defeated; and in 107 B.C. Lucius Cassius Longinus met with a disastrous defeat. In 105 B.C. three other armies were also defeated, and Rome seemed at the mercy of the Gauls. Marius, the conqueror of Jugurtha, was re-elected consul, in violation of the law. He entered on the second term of the office on the day that he celebrated his triumph over the Numidian king, and at once began preparations for repelling the invasion. After having made a movement into Spain the invaders returned to Italy. In doing so, however, they divided their army into two forces. Marius encamped on the Rhone and took a position that would command both of the western routes into Italy. The barbarians attacked the camp of the Romans, but, unable to carry the place, they filed past the Roman army, shouting to them and deriding them. As soon as the Teutons were well on their way to Italy, Marius broke camp and pursued them. He overtook them at Aquæ Sextiæ, 102 B.C., and completely routed them, taking the leader of the barbarians, Teuto-

boch, as prisoner. Marius returned to Rome, but in a short time again came north to meet the Cimbri, who were then entering Italy. He was none too soon, as the barbarians had defeated a Roman army under Catulus. A terrible battle was fought at Vercellæ in 101 B.C., which ended in the killing of more than one hundred thousand of the Cimbri and the taking of over sixty thousand prisoners, who were sold into slavery. Marius was hailed as the third founder of Rome and was accorded a double triumph.

203. The Marsic War.—The Marsic War arose from the demands of the Italian allies for the privileges of Roman citizenship. They formed a new republic, called it Italica, and chose Corfinum, in the Apennines, as the capital of the state. Almost all Italy south of the Rubicon seceded from Rome, only Etruria, Umbria, Campania, and the Latins and some of the Greek tribes remaining loyal. The war was extremely disastrous to Rome and cost dearly both in money and lives. Finally Rome offered the right of franchise to all Italians who should lay down their arms within sixty days, and this concession ended the war. In after years the right of citizenship was extended to all the free inhabitants of Roman provinces beyond the limits of Italy.

204. Marius and Sulla.—Caius Marius was born about 155 B.C., died in 86 B.C. After the Marsic wars his rivalry with Sulla for the military command of the forces to be sent against Mithridates

the Great, the king of Pontus, who had invaded Roman territory in Asia Minor and caused the massacre of many Italian residents, was the cause of a civil war. In the contest Marius was defeated and was obliged to flee from Rome. The ship in which he had sailed was driven ashore at Circeii. His pursuers found him and he was imprisoned. A slave was sent to kill him, but quailed before the gleam of the veteran's eyes and could not perform the task. He was then permitted to escape and made his way to Africa. On reaching the site of Carthage he was met by a messenger, who bore him a note prohibiting him from landing in the country under penalty of death. He then made to the messenger the celebrated answer, "Go and tell the prætor that you have seen Caius Marius sitting among the ruins of Carthage." He left with his son and found a temporary refuge on the island of Cercina. When the news reached him that his party in Rome, under Cinna, had been successful and that his help was needed, he at once set sail for Italy and joined Cinna. They captured Rome in 87 B.C., and Marius took terrible revenge, proscribing the aristocrats. Marius and Cinna were elected consuls, and Marius died in consequence of dissipation, after having held the consulate for the seventh time for just thirteen days.

Lucius Cornelius Sulla was born in about 138 B.C.; he died in 78 B.C. In the Mithridatic War, which lasted from 87 to 84 B.C., Sulla defeated the

enemy and in 83 B.C. landed in Italy. He wrote to the Senate saying that he was returning to take vengeance upon the Marian party, his own and the republic's enemies. He marched into Rome as dictator and immediately proscribed the leaders of the Marian party, confiscating their property. He gratified his friends by placing on the list of the proscribed their personal enemies, or persons whose property was coveted by his adherents. The number of persons who perished by the proscriptions runs far into the thousands. He was made dictator for life, and used his position to revise the constitution in favour of the aristocratic party. After enjoying his power for three years, he suddenly resigned in 79 B.C., retired to his villa at Puteoli, and died there in the following year.

205. The Last Days of the Republic.—Although the civil war had been ended in Italy, it still continued in Spain, where Sertorius, an adherent of Marius, for three years successfully opposed Metellus, one of Sulla's ablest generals; and in 76 B.C. the Romans saw that it had become necessary to send reinforcements to Metellus. The Senate selected Pompey and sent him to Spain, with the title of proconsul and with powers equal to those of Metellus. Pompey remained in Spain for six years, but neither he nor Metellus was able to gain any advantage over the able Sertorius. The latter was murdered by his own lieutenant, Perperna, in 72 B.C., and then the war was brought to

a close, Pompey easily defeating Perperna in 71 B.C. Pompey boasted of having subdued more than eight hundred cities in Spain and Southern Gaul. He established military colonies and proceeded to put his own adherents in power. On his march towards Rome he met the remains of the army of Spartacus, which Crassus had previously defeated. Pompey cut the fugitives to pieces and claimed for himself the credit of having finished the War of the Gladiators.

206. The War of the Gladiators. — Gladiators were at first prisoners of war, slaves, or condemned criminals, who fought in the Roman arenas for the entertainment of the people. (Later, freemen also fought in the arena, and under the empire even senators, knights, and women exhibited themselves in the contests.) They were trained in schools and were hired out for the contests, and were divided in different classes according to the weapons they fought with.

As the gladiators were mainly recruited from slaves and criminals, they were more dangerous characters than the modern galley slaves or convicts, and, although well fed and carefully tended, they were nevertheless subjected to an iron discipline. In the school of gladiators discovered at Pompeii, many of the sixty-three skeletons found were in chains and irons. Their lot was a very hard one and precautions had to be taken to prevent suicides.

In 73 B.C., Spartacus, a Thracian slave, escaped

with seventy others from a school of gladiators at Capua. In a short time he found himself at the head of a large force of runaway slaves, outlaws, brigands, and impoverished peasants. After some small successes, he armed his forces with the arms captured from his enemies, and his army increased until it numbered nearly one hundred thousand men. He repeatedly defeated the Roman armies and made himself master of Southern Italy. Spartacus was an able and valiant man, and foresaw that in the end Rome must triumph. He therefore counselled his followers to fight their way over the Alps and to disperse to their various homes in Spain, Gaul, and Thrace. But they imagined that they had Rome at their mercy and refused to take his counsel. Crassus then crowded the insurgents into Rhegium, and Spartacus attempted to cross over to Sicily with the aid of some pirate vessels. The pirates, however, left him to his fate, sailing away after having received their pay for the passage of Spartacus and his forces. Crassus built a wall across the isthmus to prevent the escape of the insurgents, but Spartacus succeeded in breaking through the lines of the Romans and hastened northward. Crassus started in pursuit, and on the river Silarus defeated the rebels, few of whom escaped, Spartacus himself being slain in the battle. The remnant of about five thousand men who succeeded in escaping were met by Pompey on his return from Spain and were literally annihilated. The punishment

meted out to the rebels captured by the Romans was severe; as many as six thousand were crucified on the Appian Way as a warning to the slaves who should attempt to regain their freedom.

207. Verres. — Verres was proprætor in Sicily and remained there for nearly three years, from 73 to 71 B.C. His three years' rule desolated the island more effectually than had the two Servile Wars, or even the contest between Rome and Carthage for the possession of the island. He sold all the offices; demanded from the farmers the greater part of their crops, and from the wealthy, money and works of art; imposed heavy contributions on the middle classes, and amassed a great fortune. Indeed, he boasted that he had enough for life, even if he were compelled to give up two-thirds of his plunder to pay and bribe his prosecutors and judges. At last the inhabitants of the island decided to prosecute him, and after some attempts to set up a sham prosecutor instead of Cicero, who had been selected for the task, Verres was compelled to flee, seeing the hopelessness of his case, and, during his absence, he was convicted. He fled to Massilia and took a greater part of his ill-gotten wealth with him, which eventually was the cause of his being proscribed by Antony in 43 B.C.

208. The Mediterranean Pirates.—The conquests of the Romans in Africa, Spain, and Asia Minor had caused many adventurous spirits from these provinces to take to their ships and seek a

livelihood by preying upon the commerce of the seas. In 67 B.C. the pirates were practically masters of the Mediterranean, and the Romans passed a bill giving Pompey the command of the war against the pirates. He laid his plans with great skill and care, and succeeded in clearing the western part of the Mediterranean of pirates in the short space of forty days, and restored communication between Italy, Africa, and Spain. He then turned his attention towards the seas east of Italy and followed the pirates to their strongholds in Cilicia. After having sustained a stinging defeat, great numbers of the pirates were induced to surrender upon the promise of a pardon. Most of these prisoners were settled at Soli, which henceforth was called Pompeiopolis. The second part of the war against the pirates lasted only forty-nine days, and the entire campaign was finished in three months. His success in the war against the pirates gained Pompey much honour, and in his absence from Rome he was selected as the leader in the war against Mithridates.

209. The Mithridatic War.—Mithridates had already been defeated by an army under Lucullus, and it was left to Pompey to bring the war to a successful issue. On his approach, Mithridates retreated towards Armenia, but was defeated by Pompey and his army almost cut to pieces. Mithridates had to flee, and escaped to the mountains of the Caucasus, where he again endeavoured to raise an army. His hopes were crushed

by a revolt of his son Pharnaces, and in despair he took his own life in 63 B.C. Pompey continued on his victorious march, conquered Syria, Phœnicia, and Coele-Syria, and made these countries a Roman province. He then entered Palestine and captured Jerusalem after a short siege in 63 B.C.

210. **Pompey's Triumph.**—After settling the affairs in the East, Pompey returned to Italy in 62 B.C. and entered Rome, where he was accorded a triumph for the third time. His triumphal procession was the most magnificent of all that had been held before. The spoils of war were carried before him; three hundred and twenty-two princes walked before his chariot, and the legends on the banners announced that he had conquered twelve million people, that he had taken one thousand strongholds, nine hundred towns, and eight hundred ships, and that he had added twenty-five millions to the treasures of the state, besides doubling the revenues. Pompey boasted, in fact, that each triumph granted to him had been for the conquering of a continent; the first for Africa, the second for Europe, the third for Asia, and that he thus had conquered the entire world.

211. **Catiline's Conspiracy.**—Catiline, after having returned from a governorship of Africa, was accused of oppression in his province, and was disqualified from becoming a candidate for the office of consul. Exasperated because of this dis-

appointment, he entered into a conspiracy with a number of demoralised nobles with ruined fortunes, who were eager to accept any opportunity for relieving their embarrassments, to murder the consuls and officers of the state and to plunder the capital. He proposed that the offices of the new government be divided among his followers and expected aid in his schemes from Spain and Africa, intending also to enroll among his forces the gladiators and slaves. Upon the overthrow of the government all debts were to be cancelled and the proscriptions of Sulla renewed. Cicero, who was consul, was unrelaxing in his efforts to preserve the state from the impending danger. Through Fulvia, the mistress of Curius, he was kept well informed of all the meetings of the conspirators, and finally openly accused Catiline, delivering in the Senate the first of his celebrated orations against Catiline, in which he proved an intimate knowledge of all the doings of the conspirators. Catiline, who was present, attempted to defend himself, but his voice was drowned by cries of "Enemy" and "Parricide," and he was compelled to leave the city. His followers tried to join him, but were arrested by Cicero in their midnight flight and immediately brought before the Senate. Cicero proved their guilt by the testimony of witnesses, and they were given into the custody of the senators. Then Cicero delivered his third oration against Catiline, and on the following day the Senate was again called to

discuss the punishment of the conspirators. The speech of Cicero in the debate of the Senate is preserved in his fourth oration. The conspirators were sentenced to death and executed, and the consul Antonius, a former adherent of Catiline, was sent with an army against him. In the battle near Pistoria the forces of Catiline met with defeat. Catiline himself was slain and his head brought to Rome as a trophy.

212. The Rise of Cæsar.—In his *Commentarii de Bello Gallico* Cæsar has left a graphic account of his expeditions against the Gauls. At the end of his consulship the administration of Cisalpine and Transalpine Gaul was assigned to Cæsar. In the spring of 58 B.C. he received news of an alarming nature from beyond the Alps, and at once began a series of brilliant campaigns against the Gauls, Germany, and Britain. In 55 B.C. Cæsar constructed a bridge across the Rhine and led his forces against the Germans in their own territory. In the autumn of the same year he crossed over to Britain, but returned to the mainland for the winter. The following season he again invaded Britain, but failed to establish any permanent military garrisons. In 52 B.C., while Cæsar was absent in Italy, another revolt occurred among the Gallic tribes under Vercingetorix. For a time the barbarians were successful, but the military genius of Cæsar restored the province to Roman sovereignty. In his campaigns, Cæsar is said to have slain one million of barbarians—one-

third of the entire population—and another third he carried into captivity. His victories aroused the greatest enthusiasm in Rome, and caused jealousy on the part of Pompey, who tried to deprive Cæsar of his command. Cæsar offered to resign his command if Pompey would do the same, but the Senate refused to agree to a compromise. The Senate then passed a bill ordering Cæsar to disband his army on a certain day. Two of the tribunes opposed the bill, but their opposition was unsuccessful and they fled into Cæsar's camp. Cæsar, under the pretext of protecting the tribunes, crossed the Rubicon and marched towards Rome. Pompey had been intrusted with the command of an army against Cæsar, but most of his forces deserted to Cæsar, so that Pompey was forced to flee. He crossed over to Greece and attempted to form another army.

213. Cæsar and Pompey. — The estrangement between Pompey and Cæsar, who both aspired to supreme power in Rome, was the cause of the Civil War. While Cæsar was winning victories in Gaul and gaining in the esteem of the Roman people, Pompey was using all his influence to deprive him of his command. He succeeded in this, the Senate actually passing the proposed bill. Instead of being a calamity for Cæsar, the Senate's order for the disbandment of the army proved for him the opportunity for a great personal triumph. Town after town opened their gates to him, and his march towards Rome became a veritable

triumphal progress. Pompey, with the Senate, fled from Rome to Brundisium, and from there embarked for Greece. Cæsar was not able to follow him thither for the want of ships, and marched back to Rome, after having, in the short time of three months, become the master of all Italy. He then set out for Spain, and after defeating the legates of Pompey, returned to Rome, having in the meantime been appointed dictator. He resigned his dictatorship after eleven days and crossed over to Greece.

214. Pompey's Defeat at Pharsalia.—Pompey had in the meantime collected a formidable army in Greece, and succeeded in worsting Cæsar in the initial engagements. On the plains of Pharsalia, in Thessaly, the two armies met again in 48 B.C., and Pompey was completely defeated. Pompey fled to Egypt, pursued by Cæsar, but was murdered before Cæsar arrived. His head was brought to Cæsar, who shed tears at the death of his rival, and ordered his murderers to be executed. Great honours were showered upon Cæsar after the victory at Pharsalia. He was appointed dictator for one year, consul for five years, and tribune for life. Although he declined the consulships, he entered upon the dictatorship in 48 B.C. After his arrival in Egypt, Cæsar became involved in a war, called the Alexandrine War. The war was caused by the determination of Cæsar that Cleopatra, who had won his heart, should rule with her brother Ptolemy. However, the guar-

dians of the young king opposed his plans and the war ensued, which was not brought to a close until 47 B.C. Cæsar then returned to Rome through Syria and Asia Minor, and on his march attacked Pharnaces, the son of Mithridates, whom he easily defeated in the battle near Zela. He informed the Senate of his victory in the words, *veni, vidi, vici*. After reaching Rome, he was appointed consul for the following year and returned to Egypt, where Scipio and Cato had gathered an army. The war was then brought to a close by the defeat of the army of Scipio and Cato at Thapsus, in 46 B.C.

215. Caius Julius Cæsar.—Julius Cæsar was one of the greatest men of antiquity. He was not only an able general, a statesman, orator, and poet, but was also a historian, and during his busy life found the time for his literary pursuits. His works, most of which have been lost, are remarkable for the purity of his Latin, for which they were treasured by the ancients themselves. The *Commentarii* are the only works preserved to posterity. The story of the Gallic wars is in seven books; that of the Civil War in three books. His abilities as a general were overshadowed by his greatness as a statesman. He adopted a broader policy, rebuilt both Carthage and Corinth, and founded many colonies in different provinces in which he settled the poor citizens of the capital. He increased the number of the Senate to nine hundred, and made it more representative of all

classes and all parts of the empire. He confined the donations of corn to the poorest citizens, and did his best to discourage the tilling of the soil by slaves, in order to restore the class of small farmers. He enforced the laws without favour, and endeavoured, with small success, however, to repress the luxurious tendency of the age.

His life was terminated by the hands of assassins before he could put in execution many plans of vast importance. It was his intention to codify the laws and to provide public libraries of Latin and Greek works; the draining of the Pontine marshes is also a project accredited to him—it is still to be accomplished. The piercing of the Isthmus of Corinth; the building of a road from the Adriatic to the Tiber, these were some of the enterprises he planned. Among his plans for the empire were the subduing of the Parthians and the Germans, which he intended to accomplish by conquering the Thracians first, and then, leading his army through Scythia, he planned to fall upon the Germans from the rear. When he was about to set out on the expedition against the Thracians, he was killed by assassins.

Cæsar possessed the power of a king, and although he may have secretly desired the title also, he refused the diadem which Mark Antony offered to him on the festival of the Lupercalia. His power, however, was not without envy. The Roman aristocracy had been so long accustomed to rule the Roman world, that they were unwill-

ing to tolerate a master, and therefore decided to remove Cæsar by assassination. There were some also, who wished to restore the republic, and who joined the conspiracy against Cæsar out of love for Rome. Many of the conspirators had been raised by Cæsar to wealth and power; some of them, among others Brutus, lived on terms of intimate friendship with him. Cæsar was repeatedly warned of his impending fate, but with the inherent courage of his manhood he paid no attention to the warnings of the soothsayers, who, no doubt, having been informed about the conspiracy against him, warned him to beware of "The Ides of March." On the 15th of March, 44 B.C., after he had taken his seat in the assembly chamber, he was surrounded by the assassins, who immediately drew their daggers. Cæsar at first defended himself, but seeing that his friend Brutus had also drawn his sword, he exclaimed "*Et tu, Brute!*", drew his toga over his face and sank, pierced by many wounds, at the foot of the statue of Pompey. The conspirators had hoped that their act would meet with the acclaim of the populace. However, when they entered the Forum, holding aloft their bloody daggers, instead of the shouts of approval they had expected, they were met by an ominous silence. When the day for the funeral had arrived, Mark Antony held the usual funeral oration. He recalled to the people the munificence of the dead man lying before them, and when he had wrought up the feeling of

the assembled to the climax, he uncovered the body of Cæsar and showed the people the many wounds the assassins had inflicted upon him. The people were driven to a frenzy of grief and indignation. They seized weapons and torches and at once set out to exact vengeance from the conspirators, who had called themselves "liberators." However, they had escaped from Rome, and Brutus and Cassius, the most prominent among them, found a refuge in Greece.

216. Events Consequent upon Cæsar's Death. — Mark Antony, with Caius Octavius and Æmilius Lepidus, after a short civil war in which several undecisive battles had been fought, compromised and formed the league known as the Second Triumvirate (43 B.C.).

They divided the world among themselves: Octavius was to have the government of the West; Antony, of the East; and Lepidus, one of Cæsar's old lieutenants, of Africa. They inaugurated a truly infamous reign by a conscription, during which three hundred senators and two thousand knights were murdered, Cicero, who had incurred the enmity of Antony, being one of the victims.

Then came what can be described the last struggle of the republic. Brutus and Cassius, the "liberators," with the aid of the friends of the republic, were assembling an army in Asia Minor. Octavius and Antony, after defeating their enemies in Italy, crossed over to Greece and the liberators passed over the Hellespont into Greece.

Antony went first with an army into Epirus, and was there joined by Octavius. The armies met at Philippi in 42 B.C., which place is said to have been pointed out to Brutus by the spectre of the murdered Cæsar as the place where they would meet again. At Philippi two battles were fought. In the first Cassius was defeated and committed suicide, while Brutus gained some advantage over Octavius. After twenty days another battle took place, in which Brutus was completely defeated and he, also, took his own life. After the battle of Philippi the record of events is only a recital of the struggles between the triumvirs for supreme power, until the empire was established. The immediate result was the redistribution of the provinces and the expulsion of Lepidus from the triumvirate, thus leaving the Roman world, as in the times of Pompey and Cæsar, in the hands of two rulers: Antony in the East and Octavius in the West.

217. Antony and Cleopatra.—After the battle of Philippi, Antony went to Asia, which he had received as his share. He summoned Cleopatra, the queen of Egypt, to meet him at Tarsus in Cilicia, to give an account of her aid to the liberators. Upon her arrival he became a captive to her charms and followed her to Egypt. In 41 B.C., Fulvia, the wife of Antony, with his brother, L. Antony, made war upon Octavius, and Antony prepared to aid his relatives. The war was brought to a close before he reached Italy, and

the death of Fulvia occurring shortly after, the reconciliation of Antony and Octavius was brought about. Antony crossed over to Italy and married Octavia, the sister of Octavius. In 37 B.C. Antony returned to the East, and shortly afterward sent his wife Octavia back to her brother, surrendering himself entirely to the charms of Cleopatra. In 36 B.C. he roused himself and invaded Parthia, but was forced to retreat. He hastened back to Egypt and sought to forget his disappointment amidst the revels of the Egyptian court.

While at the court of the queen of Egypt, Antony entirely laid aside the character of a Roman citizen and assumed the pomp of an Eastern despot. His conduct, the unbounded influence which Cleopatra had gained over him, also the charges brought by Octavius that Antony was squandering the revenues of the East to satisfy the passions of the Egyptian queen, the divorce of Octavia, the sister of Octavius—these facts alienated most of his friends and supporters at Rome. The whispered imputation that Antony intended to make Alexandria the capital of the Roman world, and the discovery by the publication of his will, which had been in the custody of the Vestal virgins, that he had bequeathed his provinces and treasures to the children of Cleopatra and that he intended to announce Cæsarion, the son of Cæsar and Cleopatra, as the heir of the empire, finally resulted in the declaration of war against Cleopatra.

ROMAN EMPIRE
ENGLISH MILES
ROMAN MILES
OCEANUS GERMANICUS
MARE SUEVICUM
GERMANIA
GERMANIA EUROPEA
OCEANUS BRITANNICUS
OCEANUS ATLANTICUS
OCEANUS CANTABRICUS
GALLIA
VINDELICIA
RHAETIA
NORICUM
PANNONIA
DACIA
HISPANIA
MARE MEDITERRANEUM
MACEDONIA
GRAECIA
PONTUS EUXINUS
ASIA
CAPPADOCIA
ARMENIA
MESOPOTAMIA
ASSYRIA
MEDIA
MARE
AFRICA
ARABIA
Libyae Deserti

218. Death of Antony and Cleopatra.—The decisive battle of the conflict was fought in 31 B.C., at Actium, on the Grecian coast. The battle lasted until late in the day, when Cleopatra, in the belief that victory was leaning towards the side of Octavius, turned her galleys in flight. Antony, choosing the company of a woman to the dominion of the world, which was to have been decided by the battle, entered a swift-sailing galley and followed the fleeing queen. He was taken into her vessel and became her partner in this shameful flight. For a while the battle was continued by the lieutenants of Antony, but they were overwhelmed and forced to surrender. Octavius then followed the fugitives to Egypt, took Pelusium, and besieged Alexandria. Antony proved himself a hero at the defence of the city, but upon receiving the news sent by Cleopatra herself that she had committed suicide, stabbed himself with his sword. Cleopatra was taken prisoner and, having failed to move the unimpressionable Octavius either by her grief or her charms, is said to have killed herself by applying an asp to her arm.

From the battle of Actium is usually dated the end of the Roman republic and the beginning of the empire, which was established by Octavius upon his return to Rome, when he assumed the title of Imperator.

219. The Roman Empire.—The name of the "Augustan age," which has been specially applied to the reign of Caius Julius Cæsar Octavianus,

denotes an illustrious epoch in Roman history, and was distinguished for many special attainments in arts and arms, literature reaching the highest point in this age.

Augustus, who reigned from 31 B.C. until A.D. 14, was the real founder of the Roman empire. He declined all honours and distinctions which would have reminded the Romans of kingly power, fearing the fate of Cæsar, but he received the *imperium proconsulare*, and the *tribunitia potestas* for life, and thereby his inviolability was permanently established.

Having thus become the highest authority in the state, he was too prudent to show the Romans that he was the sole master, and therefore retained the republican form of government, leaving to the people all their privileges, though they were mere forms and the government was a monarchy in fact.

Family losses and dishonours, the latter especially through the shameless conduct of his daughter Julia, embittered the last years of the long reign of Augustus, and he became morose, some political disasters adding to the weight of the gloom which fell upon him. Before he died he wrote out a summary of all the public acts which he cared to recall to memory, and directed that the chronicle should be engraved on tablets in the mausoleum built to his honour. This memorial is contained on a ruined wall of a temple at Ancyra, and presents a detailed statement of

all the undertakings he had accomplished, the honours he had enjoyed, and the offices he had served. It dwells upon his liberality, his piety and patriotism, and is noted for the sobriety and dignity of its tone. He died A.D. 14, and carefully prepared for the end, before which he is reported to have asked his assembled friends whether he had played well his part in life's drama, and if so, to applaud him.

The wars of Augustus were not aggressive, but were undertaken chiefly to protect the frontiers of the Roman domains. In 27 B.C. he attacked the Cantabri and Astures in Spain, whose subjugation was completed in 19 B.C. by Agrippa. In 22 B.C. Augustus made a tour of the East, settling various complications in those distant parts. After his return other difficulties arose on the frontier of the Rhine, where the Romans were compelled to construct a chain of fortresses against the Germans. Drusus and Tiberius, both step-sons of Augustus, commanded these defences. Drusus was killed by a fall from his horse, and both Caius and Lucius Cæsar, grandsons of the emperor, having died, Augustus adopted Tiberius as his heir, who in turn adopted the son of Drusus, surnamed Germanicus. In this period falls the birth of Christ, which event was destined to give a new date to history and to change the religious beliefs of mankind. In the year A.D. 9 the Germans between the Rhine and the Weser formed a confederation against the Romans under Hermann,

and Varus, the Roman governor, was compelled to march against them with an army to maintain his authority. The Germans retreated from place to place until they had drawn the army into the Teutoburg forest, where Varus's army was totally defeated, and Varus, after the loss of forty thousand men, committed suicide. Rome was thrown into consternation by the defeat, and Tiberius was sent against the Germans. He withdrew after a brief campaign and again established the Rhine as the boundary of the empire.

220. Tiberius.—The beginning of the reign of Tiberius (A.D. 14–37) was marked by a peaceful policy, and he used his practically unlimited authority with moderation and justice. But being naturally of a cruel and suspicious mind, he soon began to be distrustful lest the nobles of Rome conspire against him, and he adopted various schemes for their destruction and gradually developed into a high-handed tyrant. He took the imperial power after the death of Augustus without any opposition, A.D. 14. One of his first acts was the putting to death of M. Vipsanius Agrippa, and in removing his rival he claimed to have acted in accordance with a command from the late emperor. In the beginning of his reign occurred the revolts of the legions guarding the Rhine; and if Germanicus, his nephew and adopted son, had been inclined to accede to the wishes of the soldiers he would have had their

aid in displacing Tiberius. Germanicus remained loyal to Tiberius, and in order to draw the attention of the soldiers into other channels he entered upon a campaign to recover the lost eagles of Varus. He succeeded in retaking the eagles and captured the wife of Arminius. Before he could follow up his successes he was recalled by Tiberius, who was becoming jealous of Germanicus, and sent into the East. Germanicus died there soon afterward, and it is alleged that he was poisoned by an agent of Tiberius. After the death of Germanicus, Tiberius exercised his powers in a most tyrannical way, and executions on the charge of treason (*Læsa Majestas*) were of a frequent occurrence. Tiberius gave his complete confidence to a man named Sejanus, to whom he left all the powers of state while he was absent from Rome. In 26 A.D. Tiberius left Rome, ostensibly on the pretext of dedicating some temples in Campania, but his real motive was his dislike of Rome, and he never returned. The following year he took up his residence on the island of Capreæ, and while he was absent Sejanus was aspiring to the imperial power. Tiberius in time became suspicious and Sejanus was executed, and his death was followed by the execution of many of his friends. From now on until the death of Tiberius, in 37 A.D., Rome continued to be the scene of many tragic occurrences. It is said that Tiberius had a fainting fit and was supposed to be dead. Caius Cæsar was hailed as emperor

when Tiberius is said to have shown signs of recovering and asked for food. The prefect of the prætorians then gave orders that a quantity of clothes be thrown over him, and he was smothered.

221. Ælius Sejanus.—Ælius Sejanus was the son of the commander of the prætorian troops, and when his father was sent as governor to Egypt, Sejanus was given the sole command of the prætorians. He gained the confidence of Tiberius and was his confidant for many years. He took advantage of his high position and sought to gain the imperial power. With this purpose in view he endeavoured to make himself popular with the troops, and with the assistance of Livia he poisoned Drusus, the son of Tiberius and husband of Livia. After Tiberius had retired to the island of Capreæ, Sejanus was left in Rome to work out his plans. Tiberius finally grew suspicious and sent Sertorius Macro to take the command of the prætorian guards. Macro secured for himself the support of troops and then deprived Sejanus of his usual guard, at the same time producing a letter from Tiberius to the Senate, in which the emperor accused Sejanus of treason. Sejanus was imprisoned, condemned to death and immediately executed, and his body was thrown into the Tiber. Many of his friends were executed at the same time, and even his son and daughter shared his fate.

222. Caligula (A.D. 37–41).—Caius Cæsar, the successor of Tiberius, was surnamed Caligula

because of his having worn in his boyhood small caligæ or soldier's boots. He was the son of Germanicus and Agrippina, was born A.D. 12, and brought up among the legions of his father. For the first eight months his reign gave promise of a just and beneficent policy, but a serious illness affected his mental powers and he became a licentious madman. He put to death Tiberius, grandson of his predecessor, and forced his grandmother and other members of his family to commit suicide.

He often caused persons of both sexes and of all ages to be tortured while he was taking his meals, and his love of blood was so great that he is said to have wished that the Roman people might have only one head, so that he could cut it off at one blow. He was licentious to the extreme, and in his madness imagined himself a god. He even built a temple to himself and appointed priests to attend to his worship. He was monstrously extravagant. When the coffers of the state became exhausted, he marched with his troops into Gaul, A.D. 40, and plundered the country in all directions. He then crossed Gaul to the ocean as if he intended to invade Britain, but upon reaching the shore commanded his troops to form in battle array and then gave the signal to gather shells, which he called the spoils of the conquered ocean. After his return to Rome he was murdered by a tribune of a prætorian cohort, and his wife Cæsonia and his daughter were also killed.

223. Claudius.—Claudius reigned from A.D. 41–54. He was the son of Drusus, a brother of the emperor Tiberius. In his youth he was weak and sickly and despised because of his physical shortcomings. He devoted his time to literary pursuits, and had reached the age of fifty years when he was raised to the throne by the soldiers after the murder of Caligula. He was not of a cruel nature, but was very weak and entirely in the power of his wives, and thus he was led into many acts of cruelty which he would not have committed of his own accord. After the execution of his wife Messalina, A.D. 48, he married his niece Agrippina. She caused him to set aside his son, Britannicus, and to adopt her son Nero, in order to secure for him the succession to the throne. After having done her bidding, Claudius regretted the step taken, and was poisoned by Agrippina A.D. 54. Claudius distinguished himself by building some great public works, especially the Claudian aqueduct; and he also wrote a history of Etruria and other historical works, none of which has been preserved.

224. Nero.—Nero was emperor from 54 to 68 A.D. On the death of Claudius, Nero succeeded to the throne to the exclusion of Britannicus. His mother, Agrippina, wanted to govern in his name, and this ambition was the cause of the first crime of Nero, who caused Britannicus to be poisoned at an entertainment because Agrippina had threatened to raise him to his father's place.

A.D. 59 Agrippina was assassinated by the emperor's orders and he then divorced his wife Octavia, the daughter of Claudius and Messalina. After the retirement of Seneca, his teacher, from public life, he married the beautiful but dissolute Poppæa Sabina. A.D. 64 occurred the great fire, which destroyed three of the fourteen *regiones* into which Rome was divided, and out of the remaining eleven only four escaped the ravages of the element; in seven of the *regiones* only a few half-burned houses remained standing. Some ancient writers charge this conflagration to Nero, but it is hardly credible, his cruel and dissolute character notwithstanding, that he should have been the cause of the destructive fire. The stigma, however, remained attached to him, and in order to clear himself he accused the Christians of the crime of having fired the city, and now followed the most cruel persecution recorded in the history of the Church. Nero at once began the rebuilding of Rome, and in doing so caused the streets to be made wider and greatly improved the plan of the city. With moneys found by various acts of oppression and even by robbing the temples, he then began the erection of a sumptuous palace, in the vestibule of which he erected a statue of himself one hundred and twenty feet high. A.D. 65 a conspiracy was entered into by Piso and others, and upon discovering the plot Nero caused Piso, the poet Lucan, and also his teacher, Seneca, although the latter seems to have

taken no part in the conspiracy, to be put to death, with many of their followers. Nero then made a journey to the East and there continued his life of dissipation and crime. Rome at last tired of his tyranny, and he was declared a public enemy by the Senate and condemned to a disgraceful death. He evaded the sentence by causing a slave to stab him.

225. Galba, Otho, and Vitellius (A.D. 68–69).—The reign of these three men, who were put into power by the legions, was very short, and each was assassinated in his turn.

226. Vespasianus (A.D. 69–79).—Vespasianus was consul, A.D. 51, and proconsul of Africa under Nero. In A.D. 66 he was sent to the East to conduct the war against the Jews. He was proclaimed emperor, A.D. 69, while in Alexandria; and, A.D. 70, returned to Rome, leaving his son and successor Titus to continue the war against the Jews. Vespasianus, after arriving in Rome, at once began to restore order. His example of simplicity and frugal living is said to have done much to reform Roman morals. Vespasianus's reign of ten years was most prosperous and marked by many successes of arms. He built the Capitoline temple, constructed a new Forum, to which he gave his own name, and began the Flavian amphitheatre or Coliseum, which was finished by his son Titus. After the return of his son from the East, where he had conquered the Jews, Vespasianus celebrated a triumph with him.

A.D. 78, Agricola succeeded in conquering North Wales. Vespasianus died A.D. 79, and before his end he requested his attendants to raise him to a standing posture, as it behooved an emperor to "die standing."

227. **Titus** (A.D. 79–81).—Titus reigned for two years only. During the first year of his reign occurred the eruption of Vesuvius, which destroyed the cities of Pompeii and Herculaneum; and the year following was marked by a great conflagration at Rome which destroyed the Capitol, the library of Augustus, the theatre of Pompeius, and many other public buildings. The emperor at once set to rebuilding the city, and even sold the decorations of his own palaces in order to raise the money necessary to the execution of his benevolent plans. He completed the great Flavian amphitheatre begun by his father, and also the baths of Titus. His short reign of two years was marked with so many acts of benevolence that he won the title "Delight of Mankind." He died in 81 by poison, and there were many suspicions that his brother Domitian was concerned in the deed.

228. **Domitian, the Last of the Twelve Cæsars** (A.D. 81–96).—The reign of Domitian was the opposite of that of his predecessor. At first his government was mild and he enacted several useful laws, but in a short time he gave full sway to his inborn cruelty and tyranny. No man of distinction was safe in Italy unless he chose to degrade

himself by flattering the emperor, and his reign was one succession of extravagances, tyrannies, confiscations, and murders. During his reign occurred the so-called second persecution of the Christians. Many conspiracies were formed against his life, but were always discovered. Finally, A.D. 96, he was murdered by three officers of his court, with the assistance of his wife Domitia.

229. The So-Called "Five Good Emperors." — They were Nerva, Trajan, Hadrian, Aurelius Antoninus Pius, and Aurelius Antoninus, the philosopher. Nerva reigned for sixteen months only, and was succeeded by Trajan (A.D. 98–117). In 101 Trajan left Rome for a campaign against the Dacians, defeated Decebalus, the king of the Dacians, and entered Rome in triumph in 103. In the following year Trajan entered on his second campaign against Decebalus, who, it is said, had broken the treaty of peace. Decebalus was again defeated and took his own life. In the course of this year Trajan built a bridge across the Danube, and Dacia was reduced to a Roman province. Trajan built the Trajan column to commemorate the victory over the Dacians. In 114 Trajan began the war against the Armenians and Parthians. In the course of two years he subjugated the Parthians and took their capital, Ctesiphon. In 116 he descended the Tigris and entered the Erythrean Sea (the Persian Gulf). While he was thus engaged the Parthians rose again, but were subdued by Trajan's generals. Upon his return to Ctesi-

phon he gave the crown of Parthia to Parthamaspates. In 117 he began to ail and started out for Italy. He reached Selinus in Cilicia, afterwards called Trajanopolis, and died there in the same year. During his reign he built many public works. He constructed a number of great roads, built libraries, and the theatre in the Campus Martius. His great work was the Forum Trajanum, with the Trajan column in the centre.

Hadrian (A.D. 117–138) was an able ruler, and in the administration of the government displayed moderation and prudence. He made peace with the Parthians by relinquishing the conquests of Trajan east of the Euphrates, and, after destroying the bridge built over the Danube, made that stream again the frontier of Roman territory.

After suppressing a formidable conspiracy of Roman nobles against his life, he put all the participants in the plot to death. The balance of his reign was free from wars of consequence, the revolt of the Jews being the only exception. The war was brought to a close, A.D. 136, after the entire country had been nearly reduced to a wilderness. More than half a million Jews perished during the struggle, and the survivors were driven into exile. This was the last dispersion of the Hebrew race. Hadrian spent the greater part of his reign in travelling through the various provinces of his empire, in order to personally inspect the affairs of the countries visited and to apply

the remedies necessary whenever mismanagement was discovered. He first visited Gaul, Germany, and Britain, then went to Spain, Africa, and the East, and took up his residence for three years in Athens, which city was especially congenial to his scholarly temperament. During the last few years his health failed and he became cruel and suspicious, putting several persons of distinction to death. After the death of his adopted son Verus, he adopted Antoninus, surnamed Pius, and conferred upon him the title of Cæsar. He died in 138. During his reign he had a fixed code of laws drawn up, and paid especial attention to the administration of justice. He built many magnificent architectural works, and in the south-western part of Athens erected an entirely new city, Adrianopolis. He was a patron of learning and literature, as well as of the arts, and cultivated the society of poets, scholars, and philosophers. He was the founder of the Athenæum at Rome, and himself wrote numerous works, both in prose and in verse.

230. The Antonines. — Marcus Aurelius, surnamed the philosopher, was the successor of Aurelius Antoninus, who had reigned from A.D. 138–161, and whose adopted son he was. He reigned from 161–180, but had been associated in the government with Aurelius Antoninus early in the reign of the latter. Until 169 he had with him as co-regent Lucius Verus, also an adopted son of Antoninus Pius. Although his tastes and

sympathies would have led Aurelius to elect a life passed in study and retirement, various hostile movements of the Parthians, who had broken the treaties with the Romans, and other invasions of barbarians along the rivers of the Danube and the Rhine, compelled the emperor to spend most of the later years of his reign in the pursuit of war. He placed himself at the head of the troops and succeeded in checking the barbarians, but the resources of the empire were exhausted by the ravages of the plague, brought into Italy by the soldiers returning from the East. He himself succumbed to the strains of the life of constant hardships, and died in his camp at Vindobona, 180. His reign was wise and prosperous. He was an adherent of the Stoics and wrote the *Meditations of Marcus Antoninus*, in which he registered from time to time his thoughts and feelings upon various moral and religious topics. The work presents a noble view of philosophical heathenism, and makes the nearest approach to the spirit of Christianity of all remains of antiquity.

The chief and perhaps the only stain upon the reign of Aurelius are the two persecutions of the Christians which occurred while he was emperor. In the first, in 166, Polycarp, in the second, in 177, Irenæus, suffered martyrdom. The main cause for these persecutions was the superstition of the people that the Christians had called down the anger of the gods and brought on a pestilence in consequence.

231. Decline and Fall of the Roman Empire.—The period of three hundred years which now follows is one of varying fortunes of the empire, and includes the final division into an Eastern and a Western empire, and the inroads of the barbarians of Northern Europe.

The successor of Marcus Aurelius was his son Commodus (A.D. 180–192), who, notwithstanding the careful education his father had bestowed on him, proved a licentious and sanguinary tyrant. He left the reins of the government in the hands of favourites and abandoned himself to a life of shameful debauchery. He was very vain, and sought to gain popular applause by fighting in the arena as a gladiator. In consequence of these exploits he gave himself the name of Hercules, and demanded that he be worshipped as that god. His concubine, Marcia, discovered in 192 that he had decided upon her death, together with some of the distinguished men of the state. She administered poison to him, and as its action was slow, she called in Narcissus, an athlete, who strangled him.

From A.D. 192 until 284 the empire was ruled by the so-called "Barrack Emperors," so named because of their selection being made by the army. Their character is best illustrated by the fact that of the twenty-five emperors that ruled during the period mentioned above, twenty-one died a violent death.

The beginning of the period of the Barrack Em-

perors was marked by the disgraceful act of the prætorians who, after the murder of Pertinax, actually posted a notice that they would sell the empire to the highest bidder. The sale took place at the prætorian camp (A.D. 193), the highest bidder being Didius Julianus, who offered $1000 to each soldier of the guard, numbering twelve thousand men.

232. **Septimius Severus** (A.D. 193–211).—Septimius Severus, commanding the legions guarding the Danube, was proclaimed emperor by the soldiers, who objected to the high-handed proceeding of the prætorian guards. He accepted and promptly marched upon Rome, where the prætorians did not even dare to set up a defence. Julianus was taken prisoner and put to death, and the prætorian guards were disbanded by Severus, who organised a new body-guard of fifty thousand men in their stead. Severus reigned from 193 until 211. In 194 he overthrew his rival, Pescennius Niger, and in 197 defeated another rival, Albinus, who had been proclaimed emperor by the soldiers in Gaul, in a terrible battle near Lyons. He then waged a successful war against the Parthians (A.D. 197–202), and spent the years from A.D. 208 until 211 in Britain, where he died, leaving the empire to his two sons, Caracalla and Geta. During the reign of Severus, Papinianus, a celebrated jurist, made commendable improvements in the administration of justice.

233. **Caracalla, Macrinus, Elagabalus.**—Caracalla

reigned from 211 until 217, having murdered his brother Geta, who was to have shared the imperial power. He was extremely cruel and spent nearly his entire reign in travelling through his provinces, which thus became the scene of his many murders and massacres. It is said that at Alexandria he ordered a general massacre because of some uncomplimentary remarks passed by citizens upon his appearance. He was murdered in 217 while on a plundering expedition against the Parthians. He extended the full citizenship to all free inhabitants of the empire, not because of his desire to treat them justly, but in order to be able to collect the tax which Augustus had imposed on all citizens.

Macrinus, the officer who had instigated the murder of Caracalla, became his successor, A.D. 217, but his severity in matters of discipline led his soldiers to revolt, and in the following year Elagabalus, a high priest in the temple of the Syro-Phœnician sun-god, was proclaimed emperor, and Macrinus was slain.

Elagabalus reigned for four years, from 218 until 222, when he was slain by the soldiers, together with his mother, for having attempted the life of Alexander Severus, his cousin and adopted son.

234. Alexander Severus. — Alexander Severus reigned from 222 till 235, and during his reign reformed many abuses in the state, his administration being able and energetic, but when he at-

tempted to apply a strict discipline to his soldiers, they rebelled and waylaid him on an expedition against the German tribes, who were devastating regions of Gaul, the mutiny having been instigated by Maximinus. Severus was slain, and Maximinus, who had no other claim to distinction except his gigantic stature and great strength, being of very low birth, was proclaimed by the soldiers. This period marks the great decline of the morals of Rome.

235. The Tyrants. — The period now following, from 251 until 268, is called the "Age of the Thirty Tyrants." Tyrants were called the successful pretenders to imperial power. The empire was now in real danger. The central authority was paralysed, and the barbarians were threatening the frontiers of the Roman empire in many places, but for the time being Rome was saved by the five emperors who followed after the age of the tyrants, namely: Claudius, Aurelian, Tacitus, Probus, and Carus (A.D. 268–284).

236. Fall of Palmyra.—On an oasis in the midst of the Syrian desert lay the city of Palmyra. Odenatus, the ruler of Palmyra, checked the victorious career of the Persians after the defeat and capture of Valerian in 260, and drove Sapor, the king of the Persians, out of Syria. In return for these services the Senate bestowed upon him the title of Augustus. Seeing that the Roman empire was showing signs of approaching dissolution, he conceived the plan of founding a great

Palmyrian kingdom in the East. He was soon afterwards murdered with the consent, it is said, of his wife Zenobia, who succeeded to his title and authority. Zenobia claimed the title of Queen of Egypt, pretending to be a direct descendant of Cleopatra. Her desire to include all Syria and Egypt under her sway lost her both her kingdom and her liberty. Aurelian marched his army against Palmyra and, defeating the forces of Zenobia in the open, drove them into the city of Palmyra, which was taken after a long siege, and, after a second uprising, given to the flames. Longinus, the adviser of the queen, was put to death; Zenobia was carried to Rome, a prisoner, and after adorning the triumph of Aurelian, in 274, passed the remainder of her life in the vicinity of Tibur.

237. **Diocletianus.**—Diocletianus Valerius reigned from 284–305. In 286 he conferred the title of Augustus upon Maximianus, to whom he gave the government of the Western empire, while Diocletian himself ruled the Eastern. In 292 he still further divided the empire, by selecting Chlorus and Galerius, upon whom he bestowed the title of Cæsar. Diocletian ruled the East, with Nicodemia as his capital; Maximian ruled in Italy and Africa, Milan being the seat of the government; Constantius Chlorus was ruler of Spain, Gaul, and Britain, with Treves as his residence, while Galerius ruled Illyricum and the country along the Danube, residing at Sirmium.

The authority of each ruler was supreme in the territory assigned to him, but Diocletian was recognised as the head of the state. The heavy taxes imposed because of the maintenance of four separate courts were a serious drawback to this otherwise salutatory reform of Diocletian. Diocletian abdicated in 305 and spent the remainder of his life in retirement.

During the reign of Diocletian occurred the last and severest of the persecutions of the Christians, whose churches were ordered torn down and they themselves outlawed and compelled to seek refuge in the catacombs, in forests, and in caves. Those captured were tortured and cast to the wild beasts in the arenas.

238. Constantine, the Great.—Constantine, surnamed "the Great," who reigned from A.D. 306 until 337, was the first Christian emperor. He embraced the faith not only because he was wholly convinced of the truth of Christianity, but also for political reasons. He put the cross on the royal standard and issued edicts against the persecution of the Christians. For eighteen years he had to fight his competitors for the imperial power and it was not until the defeat of Licinius near Adrianople, in 323, that he became the sole master of the empire. After the recognition of the Christian faith, the most important act of Constantine was the selection of Byzantium, on the Bosphorus, as the capital of his empire. While one of the reasons that led him to this step may

have been the ungracious conduct of the Romans towards him, because of his abandonment of the ancient faith, he no doubt realised that through the conquests of Rome in the East the centre of population had been moved eastward. Byzantium soon grew to be a large and prosperous city and was henceforth called Constantinople. He divided the empire into four great prefectures; the prefectures of Gaul, Italy, Illyricum, and of the East. The conduct of Constantine in his private life did little credit to the faith he professed to have adopted. He put his son to death because he was jealous of his military successes; ordered his wife smothered in the bath; killed his sister, and drove his mother to death with grief and despair. He was succeeded by Constantine II. (A.D. 337–340), Constans I. (A.D. 337–350), and Constantius II. (A.D. 337–361).

239. Julian, the Apostate (A.D. 361–363).—Julian was called the Apostate because he deserted the Christian faith and endeavoured to restore the old pagan faith. Because of the softening influence of the Christian religion he could not persecute the Christians as in the times of Nero and Diocletian, so he sought to degrade them by sophistry and ridicule.

The Christians had declared that the temple at Jerusalem could not be restored because of the prophecies against it. Julian made an attempt to rebuild the temple, however, in order to cast discredit upon the Scriptures. The excavations

were actually made, but his workmen were driven from the place by terrific explosions and outbursts of flame. The Christians heralded these signs as miracles, and Julian was himself so frightened that he gave up the attempt.

240. **The Barbarians.**—The Visigoths occupied the regions bordering upon the Danube and the Alps. Being pressed in the rear by the Huns, who were then roaming over the continent in search of food and plunder, they were forced to ask the Romans to permit them to pass the Danube, in order to enter Thrace, their chief, Hermanaric, having been killed in the onslaught of the barbarians, as even the Goths called the Huns. Valens, the Roman emperor of the Eastern provinces (A.D. 364–378), permitted them to cross the river on condition that they give up their arms.

The Visigoths had scarcely been admitted into Roman territory, when the Ostrogoths, who had been occupying the steppes of Scythia and Sarmatia, also approached the Danube, having been dislodged by the Huns, and they likewise requested permission to enter Roman territory. Valens became alarmed because of the large number of barbaric people he had admitted, and refused the request of the Ostrogoths, whereupon they defied his order and crossed the Danube. In 377 the Goths revolted, and, overcoming the generals sent against them, soon overran the Danubian provinces. Valens marched against

them and risked a battle at Adrianople, in 378, in which his army was totally defeated and he himself slain.

241. Theodosius the Great (A. D. 379–395).—Theodosius, surnamed the Great, was the son of the general Theodosius, and became emperor after the death of Valens, who was killed in battle against the Goths. Gratian, the son of Valentinian I., whom he succeeded A.D. 375, felt unequal to the task of sustaining the burden of the empire and therefore selected Theodosius for emperor of the East. Theodosius had acquired a military reputation during the lifetime of his father, and after his accession to the throne succeeded in twice defeating the Goths. He then made favourable peace terms, in 382, three years after having assumed the imperial purple. In 383 Maximus set himself up as emperor and invaded Gaul with a large army. Theodosius did not consider it prudent to enter into war with him, and acknowledged him as emperor of Spain, Gaul, and Britain, but he secured for Valentinian, the brother of Gratian, Western Illyricum, Italy, and Africa. A few years later Maximus expelled Valentinian from Italy, and Theodosius marched against Maximus, defeated him in Pannonia, and put him to death. A blot on the name of Theodosius is his barbaric vengeance on the town of Thessalonica for the killing of some of his soldiers. He invited the people to the games at the circus, and as soon as they were assembled, he ordered an army of

barbarians to descend upon them with the command to kill. It is said that in the three hours' massacre over seven thousand people were slain. The penance done by Theodosius for this revolting crime is recorded by the Church as one of its greatest victories. He laid aside the insignia of imperial power, and in the garb of a suppliant entreated pardon for his sin in the church of Milan. After a penance of eight months he was restored by the Church. He established Valentinian on the throne of the West, and when Valentinian was slain by Arbogastes, who put Eugenius on the throne, Theodosius engaged in war against the usurpers and defeated them, both Eugenius and Arbogastes being killed, in 395. Shortly before his death he divided the empire and gave the West to Honorius, and the East to Arcadius. Theodosius was a catholic and issued various edicts against the exercise of pagan religion.

242. **Invasion of Italy by Alaric.**—Alaric was a king of the Visigoths. He invaded Italy twice, the first time in 402, the second time in 408. On his first invasion he was brought to a halt by the renowned general Stilicho, who defeated him at the battle of Pollentia and Verona. Alaric escaped with the remnants of his forces across the Alps. In 406 various German tribes invaded Italy. Under their savage leader, Radagaisus, they advanced as far as Florence, where they were surrounded by the forces of Stilicho and starved into submission. Radagaisus was put to death

and great numbers of the barbarians were sold into slavery. In 408 Stilicho, who had twice saved the empire from the danger threatening from the barbarians, came under the suspicion of the weak Honorius and was executed. Honorius then caused a revolt of the 30,000 Gothic mercenaries who served in the Roman legions, by having their wives and children, which were held as hostages in different cities of Italy, put to death. The Goths beyond the Alps joined in the revolt, and Alaric again invaded Italy and marched to the very gates of Rome. The Romans sent out commissioners to ask his terms of peace and he demanded at first all the possessions of Rome, leaving the inhabitants nothing except their bare lives. These terms he afterward modified and fixed the ransom at 5000 pounds of gold, 30,000 pounds of silver, 4000 silken robes, 3000 pieces of scarlet cloth, and 3000 pounds of pepper, which last named article was very expensive.

After having received the ransom Alaric retired to Etruria. There his forces were greatly augmented by fugitive slaves and fresh arrivals of barbarians from beyond the Alps. He then demanded that Honorius grant to his followers lands for settlement, but Honorius, who with his court had escaped to Ravenna, refused the demand, and Alaric again turned against Rome and plundered the city in 410.

After leaving the sacked city Alaric marched southward, intending to cross to Sicily, and after

the subjugation of the island, he planned an invasion of Africa, but his plans were frustrated by his death, in 412. His followers buried him in the river Busentinus, which was turned from its course; a tomb was constructed in the river-bed, and into this the body of Alaric was placed with kingly honours. The river was then led back into its channel, and in order to secure the body of their hero from discovery, the Goths then killed the prisoners who had performed the work.

243. Invasion of the Huns.—The Huns, who had driven the Goths across the Danube into Roman territory, now invaded Gaul under the leadership of Attila, called the "Scourge of God" because of his ferocity. Attila crossed the Rhine with 500,000 warriors and carried everything before him, marking his progress with terrible devastation. Theodosius and Valentinian combined their forces to stay the progress of the barbarians, and their armies were greatly reinforced by the Visigoths, who were anxious to avenge their defeat by the Huns. Attila reached Orleans and attacked the city, but failing in the attempt to capture it, began a retreat, being closely followed by the imperial army.

Theodoric and Ætius collected their forces and were instrumental in compelling Attila to give up the siege of Orleans. Attila retreated, followed by the Romans, and on the plain near Châlons occurred a fierce and important battle, in which Attila was driven back to his camp, although the

Romans were unable to hold their own against the barbarians. The Visigoths, who formed a wing of the Roman army, were also repulsed and Theodoric, their leader, was killed. Ætius gave up the day as lost, when Thorismund, the son of Theodoric, anxious to avenge the fall of his father, again led the Visigoths to the attack, and succeeded in driving Attila back to his camp. Next day Attila remained in camp, expecting an attack, and caused all his baggage to be thrown into a huge pile in the midst of his camp, to be burned in case of defeat. However, no attack was made and Attila was enabled to retire in perfect security.

The battle of Châlons was one of the most important events recorded in history. This battle decided that the Christian Germans, and not the pagan Huns, were to come into control after the expiration of the Roman empire. If Attila had been victorious in this battle, it would have meant not only the establishment of one more barbaric chieftain on Roman soil, but the subjugation of the civilisation of the West and Christianity to heathenism and barbarism, which would have come into control of the destinies of Europe.

244. Attila.—Attila was the leader of the Huns. He was born about A.D. 406, and died in 453, presumably by the bursting of a blood-vessel.

He was called by mediæval writers the "Scourge of God," because of the ruthless destruction

wrought by his arms, and he concentrated upon himself the fear of the whole ancient world. He commanded an army of at least 500,000 barbarians. In the first part of his career he ravaged the Eastern Roman empire, and was finally granted an annual tribute by Theodosius II., who also ceded to Attila a large territory south of the Danube. He then attacked the Western empire, but after the defeat at Châlons he retreated, and in 452 recrossed the Alps, but was dissuaded from attacking Rome by Pope Leo the Great. He returned to Hungary and died in 453, on the night of his marriage with Ildico, by the bursting of a blood-vessel. Attila appears in the Nibelungenlied as Etzel, the Atli of the elder Edda.

245. The Vandals.—The Vandals were of German extraction and closely allied to the Goths. They first occupied that part of Germany now known as Brandenburg and Pommerania. They drifted into Spain and in 428 sailed for Africa, where their progress was so rapid that in the short space of two years only three cities of Roman Africa remained untaken.

In A.D. 455 the Vandals crossed over to Italy, in response to a request from the empress Eudoxia, to avenge the murder of her husband by the usurper Maximus. Pope Leo, who had been successful in persuading Attila to spare Rome, again set out to meet the hordes of barbarians, but Genseris, the king of the Vandals, was not frightened by the terrors of religion, which Leo used in his

arguments, and he simply promised that he would spare the lives of the Romans. Rome was taken and for fourteen days the Vandals ransacked the city, piling the plunder into their vessels, lying in the Tiber. They carried away many captives, among whom were the empress Eudoxia and her two daughters.

246. The Seat of Empire Passes from Rome.—At this time all the provinces of the Empire of the West were in the hands of the Goths, Vandals, Franks, Burgundians, Angles, and Saxons, and Italy itself was the spoil of invading barbarians. After the death of Maximus, who was stoned to death, several puppet kings were set up in Rome, until finally a child, six years of age, the son of Orestes, was put on the throne. He reigned one year only. The Heruli, a nation of Germans, under their leader Odoacer, demanded that they be given one-third of the lands of Italy, and when Orestes refused compliance and appealed to the Emperor of the East, who, however, was unable to give aid, the Heruli marched against Pavia, where Orestes had sought refuge. The city was taken, and Orestes was seized and put to death. The child-emperor, Romulus Augustus, called Augustulus, was spared and permitted to retire into Campania, where he spent his life in a villa of Lucullus.

After the abdication of Romulus Augustus, the Roman Senate sent an embassy to Constantinople to represent to emperor Zeno that the West would

give up its claim to an emperor of its own; Italy became in effect a province of the Empire of the East, and Rome acknowledged Constantinople as the capital of the world. After having existed for 1229 years, the Roman Empire in the West had come to an end, A.D. 476.

B—The Government of Rome

247. Political Institutions of Rome.—The government of Rome is a worthy study not only because of its bearing on the historical evolution of the state, but also because of its large influence on succeeding times. The laws of Rome were more enduring, perhaps, than anything else connected with the "Eternal City."

248. Early Greek and Roman Constitutions Compared.—The Patriarchal Presidency of Greece fairly represents the ancient Roman monarchy, and the resemblance between the Greek and Roman political organisations was very marked, in their general features as well as in details, until the establishment of the Empire. The difference between the two governments was that the kings of ancient Rome were not always hereditary, and that they were elected to their office. In Rome, as had been the case in Greece, the king was the high-priest of his people; presided at a council of the heads of the families, and the decisions of the council were announced by him to the popular assembly. The state was formed by a

confederation of families, gentes, curies, and tribes. Upon the death of a king an interrex was chosen by the patres of the gentes, he named a successor, and the latter, after due consultation with the council, named a king, who then was confirmed by the popular assembly, or comitia. This ancient constitution was changed after a time, but the changes in Rome were never as sweeping and radical at one time as those instituted by Solon or Clisthenes in Greece, as the Romans preferred to modify their constitution so that it appeared that these changes might have been the normal growth rather than deliberate alteration.

249. The Reforms of Servius Tullius.—Besides the original people of the Roman state there was a class outnumbering them, who were neither aristocrats nor dependents, and who had no share in the political organisation. They were the plebeians, domiciled foreigners, and citizens of conquered towns, who had taken up their abode in Rome to ply their trades or follow manual occupations. When Servius Tullius realised the necessity for an increase of the army, he saw that he could not increase the number of soldiers drawn from the three ancient tribes constituting the body of Roman citizens, each of the tribes being required to furnish one thousand men; neither did he deem it expedient to add to the number of tribes, and he therefore decided to make wealth the basis upon which to estimate the graduation of military assessment.

He classified all the people, including the plebeians, in five classes according to their wealth, apportioning among them the furnishing of the army, which was to number one hundred and eighty-eight centuries, eighteen of which were to be mounted. The remainder of the populace, which was not included in any of the above five classes because of lack of property, were required to furnish musicians, artisans, and the servants. The citizens were liable to military service from their seventeenth until their fiftieth year and were divided into *juniores*, who constituted the army for the field, while the *seniores* were embodied into a home guard. In this new system Servius Tullius introduced a new territorial division, by which the territory of Rome was divided into four districts, named tribes, part of each being in the city and the balance extending into rural territory.

The purpose of these reforms was to increase the military efficiency of the city, but they resulted also in an important constitutional change, the new tribes becoming in course of time the units of administration, while to the Senate and the Comitia Curiata, which hitherto had been the two legislative bodies, were now added the Comitia Centuriata, a democratic assembly, which in time became the decisive body on questions of war and peace, the election of magistrates, and many other important matters.

250. Transition to the Republican Régime.—

The transition from the monarchy to the republic was effected by the substitution of two consuls for the king, chosen by the Comitia Centuriata, who exercised an authority no less supreme than that of the king had been before them, and for the office of high priest the Rex Sacrorum was now provided, who inherited the religious duties of the former kings.

While the authority of the consuls was supreme, their short term of office, and the division of this authority between them, acted as a check against possible misuse of their power. Their authority in the field was without any restraint, but in the exercise of civil duties their decisions involving the life or status of a citizen were subject to a revision by the popular assembly. In case of a disagreement between them, or if some danger threatened the state, either of the consuls could, with the consent of the Senate, name a dictator for six months, whose power then superseded that of the consuls and was absolute, without any restraint.

Outside of the Senate the principal assemblies at Rome were the Comitia Curiata, the Comitia Centuriata, the Comitia Tributa, and the Concilium Plebis. Of these the Comitia Curiata was the most ancient, and the members consisted of representatives of the old patrician families. It acted upon matters of state, of family, and of religion. The Comitia Centuriata was the assembly of all the five property classes in the military

organisation. This assembly passed on matters submitted to it by the Senate, and in time rose to great importance. It also had jurisdiction in capital cases, as the sentences of the consuls were subject to appeal to this assembly. The Comitia Tributa was an assembly of the people by tribes, without reference to rank, which was established after the second secession of the plebeians to the Sacred Mount in consequence of the misrule of the second Decemvirate. It had the power to elect the quæstors, and some judicial powers, and its resolutions, called plebiscita, had the force of laws. Besides these assemblies there was the Concilium Plebis, composed of plebeians only. It had the election of the tribunes, and could be summoned by them to discuss any matters they chose to lay before this assembly. The resolutions of this body at first bound no one except the plebeians themselves, but with their rise its authority became distinct and important.

251. The Senate. — The Roman Senate was composed of three hundred members, which was the total number of gentes under the kings. In the republican period vacancies in the Senate were filled by appointments made by the consuls, and later those who had filled certain offices were admitted to membership. The Senate had the power to approve or disapprove of legislative measures adopted by the assemblies; besides it had the management of foreign affairs, the auditing of the accounts of treasury officials, the impost of

taxes and their collection, etc., so that, practically, it controlled the entire policy of Rome. It was a consulting body rather than otherwise, and remained in that capacity with the consuls, when the kingship was abolished. The Senate had the authority to forbid such legislation as it did not approve (auctoritas), and the power to act upon executive proposals (consilium). The importance of the Senate was largely that of the advisory board to the magistrates, who, because of their short tenure of office, could not grasp all the needs of the many difficult situations met during their administration and therefore had to turn to the Senate, a permanent assembly of the first and wisest men of the state, schooled by long experience, and versed in all details of state affairs. The prerogative of disregarding the advice given by the Senate was no doubt exercised very rarely, as the magistrates would by such opposition to the wealthiest and most influential men have endangered their own careers, and thus the Senate, although the assignment of its functions was hardly definite, remained a potent factor, withstanding many radical changes in the constitution.

252. The Plebeians and Tribunes.—In the early period of the republic the plebeians were treated by the patrician magistrates with such scant justice that in a short time the feeling of discontent among them reached the point at which nothing short of open rebellion seemed to them the means of obtaining redress. While under the

kings both patricians and plebeians had been subjects, now a government by a class was instituted, which in every possible way sought to prevent the plebeians from having any voice or influence in matters of state, as none but freeholders could become members of a tribe and thus obtain a vote in the assemblies. The fact that the patricians appropriated most of the territory added to Rome by conquest for the increase of their own power, excluded the plebeians from acquisition of any land for their own use. Besides they were subject to debtor laws as harsh as had been those of Greece, which had been remedied by Solon, and whenever they had recourse to law, they could by no means confidently expect the result, as the law was known only to the patrician magistrates, and no doubt they could interpret it according to their own pleasure. The plebeians found an opportunity for voicing their grievances and demanding relief, in a war with the Volscians. Returning from the campaign, they remained outside of the city limits and sent their commander to the Senate to demand a revision of the debtor law, and protection against the patrician magistrates. The Senate refused to grant their request and the plebeians marched to the "Sacred Mount," threatening to establish an independent community if their protests were not immediately given a hearing and proper remedies of the intolerable conditions instituted. This move brought about the desired result and the Senate agreed to

a division of public lands among the poor farmers and to the creation of a new office of the tribunate. There were to be two tribunes, elected by the plebeians in their own assembly, the newly organized Consilium Plebis, and they were given powers to suspend the judgment of any magistrate, if they considered the treatment accorded the plebeians in any way unjust or harsh. The persons of the tribunes were made inviolable. The privileges thus obtained by the plebeians were not effectual in adequately remedying the deplorable condition of the poorer farmers, who still remained in the most abject straits because of the patrician practice of appropriating for themselves lands which, rightly, should have been equally divided, and for many years the tribunes strove to ameliorate their condition and effect some remedy, in which efforts they were only partly successful. The demand for a publication of the existing laws was not acceded to until nearly half a century had passed after the first rebellion of the plebeians, and when the second Decemvirate usurped the highest authority, the plebeians again marched to the Sacred Mount, determined to build a city for themselves. This expedient was again successful, and the consulate and the tribunate were restored, eight of the Decemvirs sent into exile, while the other two committed suicide. A new assembly was created, the Comitia Tributa, in which the people, assembling by tribes, actually obtained legislative powers. At the institution of

the tribunate the tribunes had been given the power to suspend such judgments of any magistrate deemed by them partial, unjust, or harsh, and now this authority was to apply also against a dictator.

253. **The Decemvirs.**—The first Decemvirs were appointed for one year, to frame a code of laws, and as usual in Rome in such emergencies, all other magistrates were suspended during their term of office. At the end of one year ten of the Tables, upon which the laws were published, were completed, but as some work still remained to be done, a second Decemvirate was appointed, in which only one, Appius Claudius, of the old commission had a seat. The second Decemvirate instituted a tyrannical rule, and the work of finishing the framing of the laws progressed very slowly. When their year of office had ended, the second Decemvirate declared their labours far from finished and refused to give place to the regular magistrates, whereupon the plebeians seceded for the second time, their move ending with the overthrow of the usurping Decemvirs.

254. **The Twelve Tables.**—The Twelve Tables followed Greek forms in many respects, and a tradition tells of an embassy sent to Greece to study Grecian laws and customs. The largest part of the Twelve Tables was devoted to private law, regulating, to some extent, at least, the debtor law, and diminishing the Patria Potestas. Marriage between plebeians and patricians was forbidden

and a form of civil marriage was introduced. A provision was also made for the making of wills in the form of a fictitious sale besides the older custom of declaration before the Comitia Curiata. Besides the part treating of private law there were regulations of matters of appeal from decisions of magistrates; the death penalty was imposed upon corruption of judges, and various duties of the magistrates were defined and regulated.

255. Effects of External Wars and Internal Struggles upon the Condition of the Classes and the Growth of the Constitution.—The many external wars, into which Rome was drawn by her location, constituted one of the most influential elements in the contest between the orders, and greatly aided the plebeians in their endeavours to secure rights equal, in some respects at least, to those enjoyed by the privileged order of Rome, the patricians. If it had not been for the wars, and the fact that Rome could but ill spare the plebeian contingent of her army, it would in all probability have taken them much longer to attain even a partial equalisation of the orders. Besides, the suffering and the hardships imposed upon the plebeians in consequence of the wars stirred them up to an even more obstinate persistency in pressing their demands for reforms and relief. The laws published by the Decemvirs gave to the plebeians the recognised position of a party to all political transactions, and within less

than a decade after the publication of the laws the Comitia Tributa adopted a plebiscitum permitting marriages between plebeians and patricians, which the Senate was obliged to confirm, thus removing one of the principal obstacles from their path to social and political equality. Having secured these privileges the main body of the plebeians would have rested satisfied, but not so the richer men of their party. They had secured enough economic improvements and therefore aspired to what they were still debarred from, namely, actual power in the political organisation.

What they believed would be a step to bring about the desired result, they accomplished in the same year that the plebeians had secured the privilege of intermarriage with the patricians. This was an agreement whereby a vote was to be taken every year to decide whether the chief magistrates of Rome should be the consuls, or a board of six tribunes, and the provision was made that the plebeians were to be eligible to the membership of this board. However, this agreement did not prove very effectual in obtaining an advantage for the plebeians, as in some way the election of any plebeian to the new board was always prevented, and in 443 B.C. the patricians furthermore created the new office of censor, who was to supervise the enrolment of citizens, the office being made open to patricians only. The jealous fear of the patricians of a possibility of plebeian success in placing men of their own party

in the board of the six military tribunes was the chief motive which led them to create still another new board, that of the four quæstors, who were to have the management of the public funds, the collection of taxes, payment of the army, etc. These precautions of the patricians were effectual for many years and it was only in 409 B.C. that the plebeians at last succeeded in obtaining the majority of places in the board of quæstors, and in 400 B.C. accomplished the same in the board of military tribunes.

256. The Licinian Laws.—Lack of union among the plebeians was detrimental to their cause. The richer men, who had no reason to seek further economic advantages, were striving to obtain political power, while the poorer class was entirely indifferent in this respect and was rather more anxious to secure an improvement in their economic condition. Their grievances were most pronounced in regard to the unjust division of lands, which practically gave to the patricians a monopoly, crowding out the poorer classes. In order to effect a remedy in this direction, the tribunes Licinius Stolo and Sextius exercised their influence to unite the plebeians for a concerted effort to relieve the situation, and to obtain the passage of a law which would definitely state a certain limit as to the land any one citizen could own, and the number of cattle he could put upon the common pastures. They furthermore proposed the abolishing of the board of the six military

tribunes, and advocated that the consuls be elected every year, but that one of the consuls should always be chosen from among the plebeians. The Senate objected strenuously to the enactment of these reforms and for some years prevented their passage. At last, when they saw that they could no longer oppose their adoption, they endeavoured to balance the effect of the grant to the plebeians by diminishing the power of the consuls and vesting a part of their authority in the newly created prætor, who was to be elected exclusively from the patrician ranks. This precaution, the same as the others, in time proved ineffective, as the plebeians did not tire in their efforts until this office had also been won to them.

257. Revival of the Power of the Senate.—The creation of the many assemblies, with the resulting division of functions, and the subdivision of offices, practically restored to the Senate the influential position it had formerly occupied. This was but a natural sequence, as the Senate, a body composed of representative men and ex-magistrates, experienced in all matters of state, constituted a most able and venerable advisory board, to whom the magistrates, whose powers were greatly curtailed by the multiplication of offices, naturally looked for guidance, and thus, while they theoretically occupied a higher place in the political organisation, to the Senate they stood rather more in the relation of servants to their masters than otherwise, and the Senate, nominally

only an advisory body, was the *de facto* ruler of Rome.

258. The Provinces.—In the career of conquest upon which Rome was led from step to step by circumstances rather than by careful premeditation, few of the subjugated communities in Italy were made absolute dependents of Rome. In making terms of peace Rome usually permitted the conquered towns or people to retain their own government, compelling them, of course, to make contributions to the Roman treasury. In the possessions outside of Italy, however, Rome instituted provincial governments, of which a Roman governor was the head, with the retinue of military and civil assistants, clerks, interpreters, priests, etc. The administration of the finances of the provinces devolved upon the quæstors, who were elected in Rome, and were not appointed by the governor like his other force of assistants.

The status of the different communities brought under Roman rule in the steadily multiplying provinces varied greatly, and some of them were only very lightly restricted in the management of their own affairs, so that they enjoyed a degree of comparative freedom which hardly suggested actual subordination.

The great power of the provincial governors practically left it to them to establish a system of government of their own choice, and they were restrained only by such largely indefinite and

meagre arrangements as the Senate had previously decided upon in regard to the governments of the different provinces. Therefore the governments of the Roman provinces can hardly be said to have really deserved the name of systems, and they made the nearest approach to the latter term in the administration of justice, as out of the civil procedures and the customs of the natives grew a series of precedents, which eventually came to be looked upon as something like a system of law. The Roman provincial governments had the fundamental defect of irresponsibility, as the magistrates in the provinces were beyond the pale of the restraining influence of the consciousness of their responsibility to assemblies, and, if unscrupulous, they could easily take advantage of their official position to further their own material interests and to enrich themselves, which, it may be added, public opinion in Rome, having grown cynical, virtually expected them to do, notwithstanding the fact that their term of office was one year only.

The system of government of the Roman provinces was not successful, and the main reasons for the failure were the consequences of its most characteristic feature, it having been an attempt to extend the constitution of a city to cover the government of an empire.

The system had no knowledge of representative assemblies, and as the provincials could not be citizens in Rome itself, the checking of overbearing

magistrates or of rapacious publicans was made an impossibility.

259. The Oligarchy.—With the equalisation of the orders and the creation of the popular assemblies, the external changes in the constitution of Rome ceased, but under the surface there was going on a gradual transformation, influenced by the results of the extension of Roman power, which practically took away from the people their sovereignty, and gave to Rome, the republic now in name only, an oligarchical form of government, and eventually led to the utter collapse of the republic and the establishment of the empire.

The burden of taxation had largely been lifted from the shoulders of the Roman citizens; the army was no longer drawn as a levy upon the farmers, and thus the people grew to be careless and paid little attention to the Senate's management of foreign affairs. The Comitia Centuriata ceased to be the assembled army, and it was reorganised upon the lines of the division into tribal districts, the same as the Comitia Tributa. The other two assemblies, the Comitia Curiata and the Concilium Plebis, lost much of their importance and influence. Gradually, also, the tribunes grew to be less and less the officers of the people, and became simply members of the general administration. They were chosen from among the principal families of the city, and in time they became, so to speak, only the tools of the official class, acting under the influence of the latter in

matters of proposed legislation. These changes led to what was practically an oligarchic government and carried with them the seed of a demoralisation of the principal classes, as the offices were electoral and had to be won by favour of the people. In attaining their purpose the candidates did not hesitate to resort to bribery, or to promise favours, in order to gain the votes for their election, but when once in office, they used their influence solely for the furthering of their own personal interests and the interests of those of their own class.

260. The Gracchi.—After the destruction of Carthage the effect of the long wars showed itself plainly in the deplorable economic condition of Rome, where there were now practically only two classes, the rich and the poor. The latter were almost without any means of subsistence, most of the lands had been absorbed by the rich, farming on a small scale was no longer possible, the smaller farms were being merged into the estates of the rich, and the influx of cheap grain from the provinces caused even the rich to cease the cultivation of the soil, hitherto carried on by slave labour, as they found it to their interest to convert their lands into pastures and to raise stock.

Between the two classes ensued a bitter struggle, in many respects similar to the contests in the earlier period between the patricians and the plebeians.

The Gracchi, Tiberius and Caius Gracchus, endeavoured to bring about a subdivision of the lands and the restoration of the class of independent farmers, who had been driven to the city only to swell the already large contingent of the unemployed.

Tiberius Gracchus was elected tribune and sought to remedy the existing conditions by reviving the Licinian Laws, which restricted the amount of land any one citizen could hold. Tiberius Gracchus was murdered, with three hundred of his followers, in 133 B.C., on the day of voting, when he again was a candidate for the tribuneship. Ten years later his brother Caius, having been elected tribune, followed in his footsteps, and secured the passage of various laws aiming at the relief of the poorer class, among others one providing for the sale of grain to the poor from the public granaries at cost, or less, another for the establishment of colonies in the provinces of Rome, and for other reforms.

The agitation of the Gracchi brought the two factions in Rome together in a contest which developed into disorder and civil war and led to the Triumvirates and finally to the Empire.

The transformation was begun by the decay of the class of independent farmers, and the establishing of the oligarchy. The factional strife, originating in the contest for the redistribution of lands, developed into civil wars, which became so frequent as to defy the usual means for restoration

of order. Cæsar, aided by the influence of his martial successes in Gaul, united in his person the supreme authority in Rome and restored order, and after the second Triumvirate Octavianus became the first emperor of Rome.

261. An Empire in the Form of a Republic.— In the transformation from the republic to the empire the Romans again gave evidence of their reluctance to admit their having made any radical change in the republican form of government, and although Octavianus became an emperor in fact, with all the powers inherent in this office, the Romans kept up what can hardly be said to have been more than a pretence of the old-time republican institutions.

In 28 B.C. Octavianus, an able statesman, but also an accomplished actor, pretended that he desired to retire from the active direction of affairs, having held somewhat irregular powers for five years after his second term as triumvir had expired. The Senate was eager that he should remain at the head in the interest of order, and he agreed to continue in military command to secure the control of the more sparingly settled provinces, over which he was given absolute powers. The title of Dictator having been made distasteful to the Romans by the proscriptions of Sulla, the somewhat indefinite title of "Augustus" was conferred upon him, and gradually his powers were increased, he being invested successively with the authority of tribune, pro-consul, and

consul, which he was to exercise for life. This did not, however, mean the abolishment of these offices, for which elections continued to be held, although for shorter terms. The imperial power of Octavianus was rounded out by his receiving the supervision of the laws and the appointment as Pontifex Maximus. The Senate retained its old form, and nominally was the centre of the administration, the emperor attending its meetings as a citizen among his equals, but in fact his decisions were law, and the Senate was virtually subject in all its actions to his will. During his long life Octavianus succeeded in so perfecting the admitted prerogatives of his position, and the supremacy of his power, that the latter attained an absolute and undisputed character, notwithstanding the fact that all his acts were clothed in the old republican forms.

262. The Power of the Magistrates.—The power of the old magistrates was insignificant as compared with that of the emperor, because in his single person the authorities of consuls, pro-consuls, prætors, pro-prætors, and quæstors were united, while in the very fact of the division of the powers and functions of these offices among a number of officials lay their weakness, the new and later offices having been created by the privileged class for the specific purpose of taking away some of the authority of some older office, when they were compelled to abandon the same to the people. Under the empire they were merely

shadows, virtual figureheads, retained to aid in preserving the pretence of the old republican forms, the actual authority resting with the emperor.

263. Influence of the Provinces.—To the Roman provinces the establishment of the empire was an event most welcome and no less appreciated. The strain of the wars on Rome itself had been great, but still greater had been the burden placed upon the provinces, who had to suffer the misgovernment, combined with rapacity, of the governors, the latter making their territories a source for personal enrichment and being restrained by none in doing so.

The governors appointed by the emperor were under his supervision, responsible to him for all their actions, and thus the provinces at last secured a just administration, as the interests of the emperor compelled the strict upholding of discipline and order. Gradually the provincials secured privileges which had hitherto been withheld from them, and gaining admission to the Senate, secured representation for the protection of their interests, which greatly tended to place them in such a position within the empire as was properly theirs by virtue of importance.

Rome ceased to be the embodiment of the empire itself. It was still the capital, it is true, but in the term of empire the entire domain of Roman possessions was now being considered.

The provinces, through their armies, which con-

stituted the principal component of the Roman legions, in time began to exercise a powerful political influence, which became decisive in the election of the emperors.

264. Constitutional Changes.—From the earlier period of the empire dates the beginning of a system of civil service radically different from that under the republic. The free Roman had served the state, and had done so willingly, but he would have resented an imputation of personal service to an individual, and certainly would not have deemed such service compatible with honour. With the establishment of the empire the change was effected, slowly at first, and a system of civil service was evolved, so that finally the holding of an imperial office was considered a distinction, carrying with it influence and authority.

From the first there had been a body of councillors to the emperor, comites, as they were called, and this name was later transferred to the chief dignitaries of the empire, giving to the organisation of the government a character very similar to those of the Middle Ages, with the offices of chamberlains, stewards, etc., which eventually led to the creating of the ministers and cabinets of modern times.

In the provinces the system made itself felt gradually, local autonomy being supplanted by a government centred in Rome.

265. Reforms of Constantine.—After the death of Commodus in 192, until 284, when Diocletian

ascended the throne, during the so-called period of the "Barrack Emperors," Rome was the scene of turbulent conflicts between military factions, and the civil wars developed the necessity of effecting some changes which would insure new life to the state, already in a condition bordering on decay. To this task Diocletian proved himself fully equal. The old republican forms were now entirely abandoned, consuls, tribunes, and even the Senate ceased to be of political importance, and the government became in fact an Oriental sovereignty. Diocletian associated with himself three co-rulers, and invested them with the title of "Augustus." Each of these "Cæsars" was to take up his residence in a separate portion of the empire, where he was to exercise practically sovereign authority, but recognising, of course, the supremacy of the emperor, who established his court at Nicodemia, in Bithynia.

The contest between the various rivals for supreme power after the death of Diocletian inspired Constantine with the idea of entirely remodelling the administration of the empire in such a way as to prevent the creation of rivals. In carrying out his plans he retained the division of the empire as mapped out by Diocletian, and placed at the head of each of the four divisions a prætorian præfect, who was to be vice-regent, but whose authority was purely civil, in contrast to the old time præfects, whose functions had been military. The præfect was the highest

official in his territory, there being no Augustus or Cæsar placed over him, the emperor, Constantine, retaining the supreme authority over all four domains of the vice-regents. The four separate parts of the empire were further divided into thirteen dioceses, presided over by vice-præfects; the dioceses, in their turn, were again divided into one hundred and sixteen provinces, whose government was administered by consulars, presidents, or correctors.

The military authority was vested in four masters-general, who had under them thirty-five subordinate generals, called dukes or counts (*duces* and *comites*).

266. Separation between East and West.—The separation between the East and the West was begun by Diocletian when he subdivided the empire and abandoned Rome as the capital, establishing his court at Nicodemia. At that period, however, the division was one for administrative convenience rather than otherwise. In A.D. 395 the empire was finally divided into two separate parts. This radical political division was brought about by the shifting of the centre of population through the Roman conquests in the East, the population of the Eastern provinces greatly exceeding that of the Western, and the superiority of the Eastern civilisation, from which had come to Rome the reform of the laws, intellectual advancement, and lastly Christianity. From the time of the division the power of Rome

steadily declined, and after many ravages inflicted by the barbarians, who had made great inroads into her possessions, the Western Empire crumbled to pieces, A.D. 476, becoming in effect a province of the Empire of the East.

The great differences between the interpretation of Christian doctrines at Rome and Constantinople were an important factor in the creation of the permanent political division between the East and the West. This religious antagonism, accompanied by difference in language and tradition, emphasised the separation and not only prevented political union, but even political intercourse between the West, where the Pope reigned supreme, and the East, with the Patriarch at the head of the Church.

The Roman element gradually disappeared from the Empire of the East, and in time it became thoroughly Greek, but the government retained the imperial character and the administrative organisation remained in effect for nearly one thousand years, until Constantinople was captured by the Turks in 1453, when the Empire of the East ceased to exist.

267. Greek and Roman Political Ideas Compared.—In the social organisation of Greece the city was the unit. The municipal system experienced many revolutions, caused by the changes which took place in the course of time in the ideas of men, resulting from the development of the human mind, and the influence of the non-citizen

class, who found themselves outside of the organisation, and, demanding admittance to the privileges of citizens, made war upon it.

Rome was largely instrumental, through her conquests, in destroying local independence, establishing wider limits for her territories, and organising a vast empire, fully realising the ambitious plans of Alexander the Great, and administering the government of the empire from Rome. Thus the way was paved for the transformation of ancient politics into modern, and of the small municipality of old into the representative state, with the combination of individual participation in local affairs, and representative participation in national affairs.

268. Discussion an Instrument of Progress.— With the admission into the organisation of the non-citizen classes, the old-time barrier of blood-relationship was entirely removed, and the fact that they were admitted because they demanded it, and offered their reasons for the demand, established a quasi-precedent for an important institution, which tended to work great reforms, namely, discussion.

The admitting of the lower class to citizenship brought about an actual social reconstruction. Heretofore religion had been the principal basis of government, now politics, interest in the *res publica*, took precedence of religion and became the regulating medium. In the consideration of a law, of questions of government or of private right,

religion, the auguries, or the oracles were no longer consulted, but the common will, ascertained by discussion. Immemorial custom and unchangeable religion were thus superseded by a radically different principle, which also influenced legislation, inasmuch as laws were now made by assemblies to cover the various and changing needs of a developing and progressing society, and therefore became numerous as well as complex.

269. The Early Roman Law.—While the magnificent palaces of the Eternal City have passed away, her laws have remained, and the impress and direction she gave to legal ideas have never lost their virility. The connection of the early Roman law with the state religion, and the agency of the pontifices in its growth, are of especial interest.

In the early history of Rome the law was hardly more than a set of semi-religious rules, defining the relations of the patrician *gentes* to the public magistrates and to each other. To the plebeians the knowledge of what the law actually was remained a secret, and they could learn it by no other means except a trial. If the plebeian was successful in a case, this did not mean the establishment of a precedent, and the interpretation of the law lay entirely with the College of Pontiffs, a body composed of patricians only.

There was no distinct line of division in Rome between religion and politics. The College of Pontiffs was practically a school for lawyers,

whose functions were rather more of a political than of an ecclesiastical nature, and although they performed the ceremonies of ancient practice, interpreted the sacred laws, gave out authoritative instructions or formulæ in lawsuits, and had in charge the arrangement of the dates for the ceremonies, the men put into these offices were politicians and laymen. There was no priestly class, but the functions of the pontiffs appeared to be more sacred than those of other offices, and the patricians were able for this reason mainly to retain their hold upon the College of Pontiffs longer than upon any other public office. The importance of the functions of the pontiffs was not in the least diminished by the codification of the laws and the publication of the Twelve Tables.

The Twelve Tables laid down the general principles of the law in a way necessarily terse and compact, and the application of their provisions was still a matter for professional decision, so that the forms of legal procedure remained with the pontiffs. The development and growth of Roman law rested entirely upon the labours of the pontiffs in extracting from the strict words of the law contained in the Twelve Tables their application in many widely differing cases, and their opinions or "responses" brought the provisions of the law into tangible form even in cases where their meaning was not apparent as strictly applicable, because of many changes, which the

original law could hardly have anticipated or provided for.

270. History and Development of the Office of Prætor.—The office of prætor was established by the patricians for the purpose of taking away the judicial powers from the consuls, when the plebeians succeeded in gaining eligibility to the latter office. While the prætor did not decide the lawsuits himself, he furnished to the *judex*, or arbitrator, the legal instructions upon which to base a decision in the suits brought before the prætor for litigation. Sometimes cases were referred to more than one arbitrator, and the judges assumed the relative position of our jury, the only difference being that the prætor and the judices did not hold their sessions at one time and at one place.

The prætor in time became an important rival of the pontiffs, because of his discretionary powers, which actually made him a legislator, as the laws contained in the Twelve Tables, and some decrees of the Senate, were wholly insufficient to cover the multitude of cases and their endless variety, arising from changed circumstances, which the original law could scarcely have contemplated, and thus offered to the prætor the opportunity for the exercise of his individual originality in making the old law adaptable and applicable to the case in hand. The new principles thus evolved were accepted by each succeeding prætor in the Edict which he gave out on

entering upon his duties, together with such new rules as he proposed to be governed by.

In time it became necessary to create a new office, that of the *prætor peregrinus*, for the adjudication of law cases between foreigners themselves, and between foreigners and Roman citizens. The prætor of old was called *prætor urbanus*, or prætor of the city.

271. The Jus Civile and Jus Gentium.—The *Jus Civile* was the law as developed through the accumulation of the various interpretations of the law and the adoption of new principles by the prætor urbanus, and it applied to Roman citizens only.

The *Jus Gentium* was the private and commercial law administered by the prætor peregrinus. It was the result of the efforts of these officials to systematise such corresponding general principles of legal custom which they found to be held in common by the subject nations among whom lay their field of official activity. The Jus Gentium had to do only with the relations of individuals to each other, and was not the law of nations, or international law, understood by that term at this day. The Jus Gentium exercised a wholesome influence upon the Jus Civile, because of the tendency toward greater liberality which it necessarily exerted, being the reflection of principles evolved from the multiple experiences of many peoples, and not the result of the history of one single nation, which made the Jus Civile more

arbitrary. As the Jus Gentium applied to Romans as well as to foreigners, in time it was recognised and applied, through the formulæ, or instructions to the judices, by the prætor urbanus, in cases where the litigants did not possess the Jus Commercii, and were therefore debarred from the provisions of the Jus Civile. This application of the Jus Æquum, as contrasted with the Jus Strictum, in time became an actual infringement upon the latter, and caused a contest as to the validity of the Jus Prætorium and the responses of the College of Pontiffs, which was finally decided in 50 B.C. by a law which permitted the formulæ to be applied by the prætor urbanus, even when the Jus Strictum, the formulæ of which had then already been published, contained provisions which might have been considered applicable to the case.

In the course of time the Jus Civile and the Jus Gentium lost their distinguishing features, and by the codification of the law by Justinian they were merged into the Corpus Juris Civilis, the Civil Law of Rome.

272. The Conception of the Law of Nature.— The philosophy of the Stoics, the followers of Zeno, exercised a marked influence upon the Romans, to whom the Stoic system, with its theory of virtue as the supreme end of life, and of a reduction of the workings of nature to some single principle of reason, to be recognised as the Law of Nature, appealed with a sympathetic force.

This influence was notable in Roman law, as it aided the philosophical lawyers of Rome in explaining the general principles of the Jus Gentium, especially those found by the foreign prætors to represent such conceptions of justice as were held in common by various foreign peoples. Viewed in the light of the Stoical expositions, these common conceptions represented the result of the influence of some universal law of reason, superior to any system conceived by the human mind, the Law of Nature. This view gave to the Jus Gentium a position of greater dignity and importance and assisted in the process of the absorption of both the Jus Civile and the Jus Gentium into one law, eliminating their distinguishing features. In this coalescent tendency the gradual eradication of the distinctions between the citizens of Rome proper and of the Roman provinces was an important and helpful factor.

273. The Jurists and Jurisconsults.—The jurists were not advocates, who argued cases before the judices, but a class of scholarly men who devoted themselves to the study of law and of all the stages of its development from the Twelve Tables through the interpretations of the edicts of the prætors, as well as the influence of the Jus Gentium, endeavouring to learn the general principles underlying the provisions of the law.

These jurists soon attracted to themselves the attention of the magistrates, and their oral and written opinions as to the proper application of the

law in certain cases were valued as authoritative statements, although the jurists had not, as yet, attained official recognition; and in time they began to exercise actual influence upon the outcome of litigations.

With their pupils the jurists discussed fictitious cases, and a legal literature came into existence, which was an important supplement to the prætorial edicts and the Twelve Tables, as it consisted of critical commentaries, setting forth the sources of the law in the clearer light of scientific investigation.

Under the republic the jurists had acted as jurisconsults without official position, and the official interpretation of the law still lay with the pontiffs. Under the empire the jurisconsults were granted the Jus Respondendi, which gave them the right to give their opinions on cases in litigation, these being accepted as authoritative by the judices. In such cases where the opposing parties in a lawsuit had obtained from the jurisconsults opinions at variance with each other, the task of chosing between them devolved upon the judices.

Besides having acquired the right of response, the jurisconsults attained under the imperial system an actual influence upon legislation. The laws now emanated from the emperor, disguisedly at first, under the pretence of an observance of the old republican forms, later more openly. It was the custom of the emperors to consult

competent jurisconsults in framing their edicts, so that imperial legislation remained under the guidance of able lawyers, thus insuring to the laws a normal and reasonable growth.

274. The Several Roman Codes.—A codification of the law, or the collecting and arranging in a systematic manner the immense material accumulated in the edicts, opinions, and the writings of the jurists, was undertaken by the emperors Theodosius and Justinian. The code of Justinian is the most important, because it was the basis for the adaptation of Roman law by other nations, having been the principal source from which the present systems of law of Italy, France, and Germany have drawn much valuable material, while it has greatly influenced the laws of England as well.

Tribonian, a celebrated lawyer to whom Justinian intrusted the difficult task of the codification, completed the work in five years, the result being the Corpus Juris Civilis, the Civil Law of Rome, which now took the place of both the Jus Civile and the Jus Gentium.

The Justinian Code consisted of four parts, namely:

(1) The Codex, a Summary of the Imperial Edicts;

(2) The Pandects, being a Digest of law literature;

(3) The Institutiones, a condensation of the Pandects and the Codex, intended for an elementary text-book for students;

(4) The Novellæ, or Edicts issued by the emperor after the completion of the codification, in order to remedy inconsistencies discovered in the course of the work.

275. Influence of Roman Law upon Municipal Organisation.—The municipal life of Roman law, or its influence upon municipal organisation, was imparted by Rome to many towns in the provinces and, through her colonies, to their native neighbours, so that at the time of the Teutonic invasions the Roman pattern of city government was the prevalent form in a large part of western and southern Europe.

With the Roman plans of city government necessarily came the influence of Roman legal ideas and procedures, and the generalisation of the legal conceptions, in order to render them efficacious in meeting the differing needs of various nations, made the Roman law acceptable for almost universal use, so that Europe has drawn from it a great many principles of private right.

C—Roman Architecture, Culture, and Social Life

276. Roman Architecture.—The Romans took the prominent features of their architecture from the Greeks, but they added to the Greek column and entablature the Etruscan arch and vault, which enabled them to vault the roofs of the largest buildings, to carry aqueducts across deep

valleys, and to span the broadest streams with bridges. The arch was a feature very seldom employed by Greek and Oriental builders. In the Greek buildings the outward form revealed the inward structure, and the architectural decorations, like the draperies of their statues, served to show to better advantage the grace or the strength which they covered. The Romans never concealed their plagiarism, and practical good sense and executive ability are shown in the construction of their buildings, but these two merits were as a rule concealed under a mass of splendid but inappropriate decorations.

277. **Temples.**— The temples of the Romans were plain imitations of those of the Greeks, and they used the same style of columns, adding the Tuscan and the Composite. The Tuscan is much like and may be only a modification of the Greek Doric; the Composite is a combination of the upper part of the Ionic, and the lower part of the Corinthian capital. The round-vaulted temple was a building exclusively Italian. The best example of this style of temple, with a portico added, is the Pantheon at Rome, which is at the present day one of the most remarkable monuments of Rome. The Pantheon was built by Agrippa, and was connected with baths erected in honour of Jupiter Ultor. The rotunda of the main building is 140 feet in diameter and is lighted by an opening twenty-five feet in diameter at the apex of the dome. The walls are nineteen feet

in thickness, and the immense stone dome is one of the boldest pieces of masonry known.

278. **Circuses.**—The Roman circuses were what we would call race-courses. The most celebrated was the Circus Maximus. The first rows of seats, of wood, were constructed by Tarquin I. It was subsequently restored in 320, and again in 180 B.C. Julius Cæsar rebuilt it, and Augustus, Claudius, and other emperors added to the decorations. The wooden part was destroyed in the fire during Nero's time, and again under Domitian, who rebuilt it wholly of stone and marble. The Circus Maximus held one quarter of a million spectators. The Roman theatres resembled the Greek. The amphitheatres had an oblique space in the centre in order to give more space for extensive shows, such as gladiatorial contests. The largest Roman amphitheatre is the Flavian or the Colosseum. It was built in four stories, each formed by a series of arches, framed by columns, which in this instance are employed for ornament only, and not for use. The colonnade on the first story is Tuscan, the second Ionic, the third Corinthian; on the fourth story, which is higher than the other three, there are pilasters which support the cornice of the building.

279. **Aqueducts and Baths.**—The water-system of Rome was commenced by Appius Claudius, about 313 B.C. It was an aqueduct leading the water into the city through a subterranean channel about eleven Roman miles in length. Curius

Dentatus built the Anio Vetus aqueduct, so named because the water was brought from the Anio River. From the same river led a second aqueduct called the Anio Nova. The Marcian aqueduct was about fifty-six miles long. This conduit was under ground to within six miles of the city, and was then taken up on arches and thus carried over the low plains. In some places it was one hundred feet high. The ruins of these aqueducts in the plain of the Campagna are among the most striking features described by the visitors to the old capital. The Romans were not ignorant of the principle that water seeks a level, but as they had no pipes strong enough, cast iron being unknown to them, they could not substitute metal pipes, as none but cast iron would have stood the enormous pressure. Four aqueducts were constructed during the republic, ten more under the emperors, and several of these are in use at the present day.

The Roman baths were among the most extensive public buildings, and were erected on a magnificent scale. There were separate apartments for warm, tepid, cold baths, shower baths, swimming baths, and for rubbing and oiling the body. There were also rooms for dressing and undressing, gymnasia, museums, and libraries, colonnades for lounging, and grounds filled with statues. As these baths were built to exhibit the liberality of their builders, there was no charge to the public for their use.

280. Triumphal Arches.—The arches of triumph were monuments commemorative of important events. The most noted are the Arch of Titus and the Arch of Constantine, both of which are still standing. The arches were modelled after the city gates, having single and triple gateways. Reliefs on the arches represent the triumphal procession and on the Arch of Titus are represented soldiers bearing the golden candlestick, trumpets, and other articles taken as spoils in the war against the Hebrews.

The Greeks had no such arches, but they erected mausoleums to preserve the memory of the dead, and the so-called choragic monuments in honour of the living.

281. Literature.—The literary life of the Romans was in every way inferior to that of the Greeks, and Roman literature was almost entirely borrowed from Greek models, or it was at least imitative. However, it performed an important service for civilisation by disseminating the rich literary treasures of Greece. As the Latin tongue came into universal use throughout the countries conquered by the Romans, Grecian works on science, philosophy, etc., having been translated into Latin, were read not only in Italy, but also in Spain, Gaul, and northern Africa, where the language of the Romans had come into general use. The relation of Rome to Greece in literature was the same as that of Phœnicia to Egypt: Greece was the inventor, Rome the disseminator.

The lays and ballads of the legendary age of Rome, the period embraced between the eighth and fourth centuries B.C., are the first literature of the Romans and must be placed in the same category with the Grecian tales of Theseus, the Argonaut Expedition, and the Trojan War. After the conquest of southern Italy and the acquisition of Sicily, the Romans came into close contact with the Greeks, and it became the custom in Roman families to have the education of the children entrusted to Greek slaves. Greek dramas were then translated into Latin and were received with great favour. From 240 to 80 B.C., dramatic literature was almost the only form of composition cultivated at Rome. The greatest dramatists ever produced by the Latin-speaking race lived during this epoch. Some of the authors were Livius Andronicus, Cnæus Nævius, Quintus Ennius, Titus Maccius Plautus, Terence, Caius Lucilius, Lucretius, and Caius Valerius Catullus.

282. The Augustan Age.—The name of "Augustan Age" has been applied to the reign of Caius Julius Cæsar Octavianus. It was a memorable epoch in Roman history, and Roman art and literature reached the highest point of excellency in this age.

The famous writers of this age were Virgil, Horace, Ovid, and Livy. Virgil was born in the little village of Andes, near Mantua, in about 70 B.C. During the disorders of the second Triumvirate his paternal estate near Mantua was con-

fiscated for the benefit of the soldiery which had assisted Octavian in the war against Brutus and Cassius, but it was later restored to the poet by Augustus. His works include the *Eclogues*, *Bucolics*, *Georgics*, and his greatest work, the *Æneid*. The *Æneid* is an epic poem, in twelve books, describing the adventures of Æneas after the fall of Troy, and is based on the Roman tradition that Æneas settled in Latium and became the ancestor of the Roman people.

Horace was born at Venusia, in Apulia, in 65 B.C. He was educated at Athens and at Rome, and served in the republican army at Philippi, in 42 B.C. Among his works are the *Epodes*, *Epistles*, *Ars Poetica*, and *Carmen Seculare*, but the *Odes* are his best creation.

Ovid was born at Sulmo, in 43 B.C. He lived at Rome, and A.D. 9 was exiled to Tomi, on the Euxine, where he died about A.D. 18. His chief works are elegies and poems on mythological subjects, the most important being the *Metamorphoses*, *Ars Amatoria*, *Heroides*, and *Amores*.

Livy was the greatest Roman historian (see section 285).

283. The Satirists. — Satire is a literary composition characterised by indignation, scorn, or contemptuous facetiousness, which denounces vice, folly, and sometimes incapacity or failure, and holds them up to public ridicule or reprobation. It was cultivated by Roman writers to correct abuses, corruption, or absurdities in religion,

politics, law, or society. The most prominent satirists were Persius and Juvenal. The former was born at Volaterræ, A.D. 34. He studied at Rome and was the pupil of Cornutus, the Stoic. Persius died in 62, before he had completed his twenty-eighth year. Of his works there are extant six short satires, extending in all to about six hundred and fifty hexameter lines, and his premature death left them unfinished. He owes a great part of his popularity to the fact that his works are filled with a multitude of strange terms, proverbial phrases, and far-fetched metaphors, so that they have been remembered through the difficulty of comprehension. The first satire is the best.

Juvenal flourished toward the close of the first century, but very little is known of his life. His occupation, until he reached middle age, is said to have been declaiming. After having written a clever satire on Paris, the favourite of Domitian, who later was put to death because of an intrigue with Domitia, the emperor's wife, Juvenal was induced to cultivate satirical composition. When at the age of sixty, he was appointed to the command of some troops in Egypt, where he died shortly afterwards. His works consist of sixteen satires in hexameter, in which he denounces vice in the most vigorous terms.

The satirists flourished after the Augustan Age, when immorality and vice were endangering the very foundations of the Roman state. The

imperial court was degraded, the upper classes were living lives of shameless profligacy, and the lower masses, fed on donations of the state and entertained at the bloody shows of the amphitheatre, were exemplifying the decay of the ancient faith, which had been succeeded by unbelief and almost total atheism. The writings of Persius and Juvenal form almost the last product of the Latin Muse, and are therefore of special historical interest.

284. Orators.—All the great orators of Rome flourished during the republic, as during this period the entire intellectual force of the nation was directed toward the study of law and politics. With the passing of the republic, oratory lost the incentive, which, as had been the case in Athens, was the democratic character of the institutions. When public debates ceased, oratory received its death-blow.

The principal orators were Junius Brutus, Appius Claudius Cæcus, the Scipios, Cato the Censor, the Gracchi, Marcus Antonius, Lucius L. Crassus, Hortensius, Julius Cæsar, Mark Antony, and Cicero. Hortensius and Cicero are easily the first of all these orators.

During the first civil war Hortensius was an adherent of Sulla, and he was a constant supporter of the aristocratic party. He was an eloquent advocate and his chief professional labours were the defending of men of his party accused of maladministration and extortion in their provinces, or

of bribery in canvassing for public honours. He long exercised undisputed sway over the law-courts, and had no rival in the Forum until he encountered Cicero.

Cicero received his education under Archias of Antioch, and under Crassus. He was an orator as well as a philosopher and statesman. As consul he suppressed the conspiracy of Catiline, and was accorded the highest honours at Rome, being called the "Father of his Country," but as soon as he laid down his consulship he was accused by his enemies of having put the conspirators to death illegally. He was banished in 58 B.C., but was recalled the following year. In 51–50 he was pro-consul of Cilicia, and returned to Rome just as the civil war between Cæsar and Pompey broke out. Cicero cast his lot with Pompey and crossed over to Greece. After the battle of Pharsalia Cicero returned to Italy and was pardoned by Cæsar. His Philippics against Antony proved his ruin. He was proscribed in 43, and slain in December of the same year, near Formiæ. Of his orations there are some fifty-seven still extant, including the orations against Verres, against Catiline, for Archias, against Piso, for Milo, and for Marcellus; also the fourteen orations against Antony, called the Philippics. Besides these, he wrote numerous works on statesmanship, rhetoric, law, and philosophy, all of which he prepared with the utmost care in regard to language. He was a purist in language, and it is said that he often

hunted for days for a proper word or phrase. His greatest fault was his vanity, but this must be partly excused, as in the times he lived the sense of propriety was not developed as it is among us, and self-praise did not then grate on the ears of his listeners.

Cæsar studied oratory under Apollonius Molo, in Rhodes. He opposed the execution of the conspirators associated with Catiline in a very able speech, and their lives would have been spared, had it not been for the answer of Cato.

285. The Historians.—The most noted historians were Cæsar, Sallust, Livy, and Tacitus. Of the works of Cæsar only the *Commentarii* have come down to us. They relate the history of the first seven years of the Gallic War, in seven books, and the history of the civil war down to the Alexandrine War. Both of these histories are unfinished, but they are celebrated for their purity of language and clearness of style.

Sallust's historical writings are: *Bellum Catilinarium*, a history of the conspiracy of Catiline; *Bellum Jugurthinum*, the history of the war of the Romans against Jugurtha, king of Numidia; *Historiarum Libri Quinque*, a history comprising the period from 78 to 66 B.C. This latter work has been lost. The authorship of *Duæ Epistolæ de Re Publica Ordinanda* and of *Declamatio in Sallustium* is by some accredited to Sallust, but the opinions of critics on their authenticity are divided.

Livy wrote a comprehensive history of Rome, from the founding of the city to the death of Drusus, in 142 books. Of these only 35 are now extant, namely books 1 to 10, and 21 to 45. The style of Livy's history, termed by himself *Annales*, is said to be almost faultless, but there occur numerous contradictions and inconsistencies, which may be accounted for by his having done the great work in sections, each executed with greatest care, but without reference to each other.

The works of Tacitus are: *Vita Agricolæ; Historiæ*, comprising the period from 68 to the death of Domitian, in A.D. 96. Only the first four books of this history are extant in complete form, and they include the events of only one year. The fifth book is incomplete. It is not known of how many books the work originally consisted. The *Annales*, comprising a period of fifty-four years, from the death of Augustus, in A.D. 14, to the death of Nero, A.D. 68, are also incomplete, seven of the sixteen books being either wholly or partly lost. *De Moribus et Populis Germaniæ* is a description of the political institutions, religion, and habits of the various tribes included under the name of Germani. The authorship of Tacitus of *Dialogus de Oratoribus* is disputed.

286. The Philosophers.—Among the philosophers we find the prominent names of Seneca, Pliny the Elder, Marcus Aurelius, and Epictetus.

The philosophy of Seneca was Stoicism. His many essays contain maxims of morality and wis-

dom, and he expressed himself in clear and forcible language, although somewhat affected. However, his language was never a mere collection of words, but always contained much thought and observation. He was not a believer in the religion of his country, and his conception of God was not very different from that of Socrates.

Pliny the Elder was almost the only Roman who has won distinction as an investigator of nature. He spent his whole life in study and writing, and it may be said that the time he spent in the bath and while asleep formed the only periods not allotted to study, as even during his meals and during the process of rubbing in the bath, he either had some one read to him, or dictated himself. By this incessant application he amassed an enormous amount of material during his life, consisting of one hundred and sixty volumes of notes, which he left to his nephew, Pliny the Younger. From these materials he compiled the famous *Historia Naturalis*. His hunger for information was finally the direct cause of his death, for he perished in the eruption of Vesuvius which destroyed Pompeii and Herculaneum, in 79, through his anxiety to examine more closely the extraordinary phenomenon.

Marcus Aurelius, Roman emperor, called the "Philosopher," adopted the philosophy of the Stoics and remained throughout his life a warm adherent of their teachings. He wrote the *Meditations*, in twelve books, in which he

expressed his opinions on various moral and religious subjects, without an attempt at order or arrangement.

Epictetus was for many years a slave. After securing his freedom, be became a teacher of the philosophy of the Stoics. No works of Epictetus are now extant, and a short manual bearing his name is said to have been compiled by his pupil Arrian, who also wrote the philosophical lectures of his master, in eight books.

Marcus Aurelius and Epictetus were the last eminent exponents of the philosophy of Zeno, the founder of Stoicism.

287. Roman Law (See sections 269 to 275).—While the Romans were imitators of the Greeks in all other branches of literature, in legal and political science they were originators and teachers. From 100 B.C. to A.D. 250 lived the most famous Roman jurists and law-writers, who examined and clearly defined all the social and political relations. Gaius, Ulpian, Paulus, Papinian, and Pomponius were the most prominent. After Justinian had become emperor, he at once entered upon the work of collecting and arranging in a systematic manner the immense material accumulated in the writings of these jurists. As Rome had become the ruler in three continents, there was no imaginable relation in life that in one form or the other would not come under the cognisance of the Roman government. The relations of man to his family, to the state, to the

gods, were all clearly defined and legislated upon. Tribonian, a celebrated lawyer, to whom the task of collecting and arranging the enormous material was intrusted, completed the work with the help of fourteen assistants, five years being spent in the arduous labour. The result, the Corpus Juris Civilis, has become the foundation for the present system of laws of Italy, southern France, and of Germany, while it has also become the auxiliary law in northern France and Spain. In England the laws were also greatly influenced by the Roman laws. The Corpus Juris Civilis consisted of four parts, the Codex, the Pandects, the Institutiones, and the Novellæ. The Codex was a condensed collection of all the laws, instructions to judicial officers, digests of opinions on legal subjects; the Pandects treated of the principles of legal science, and is the most interesting part of the Corpus Juris, dealing with private law and the transactions of every-day life, while the Codex has to do with public law. The Institutiones were a condensation of the Pandects and the Codex, and were intended for an elementary textbook for students. The fourth part, the Novellæ, contained imperial edicts issued after the codification. Copies of the completed work were furnished to all the law-schools throughout the empire.

Roman law is the greatest contribution of the Latin race to civilisation.

288. Education.—Roman children were sub-

ject to the paterfamilias in an extraordinary manner, he having absolute control over their life and liberty. As a rule the father exercised this power by drowning at birth the deformed or sickly child. Otherwise the power to put to death was seldom exercised, and in later times the law put some limitations on this right. The education of the Roman child was more practical than that of the Greeks. The laws of the Twelve Tables were committed to memory, oratory and rhetoric were given special attention, as a prominent place in public affairs and in the state administration could be obtained only by a proficiency in the art of public speaking. After the conquest of southern Italy and of Greece by the Romans, the cultivation of the Greek language and culture became general, and the youth of the wealthy were sent to Athens to finish their education. At the age between fourteen and eighteen the boy discarded the purple-hemmed gown for a white garment, to indicate his assumption of manhood and of Roman citizenship.

289. Social Position of Woman.—Until she married, the daughter of the Roman family was kept in a seclusion as strict as that of the Orientals. After marriage she was permitted to appear in public, to attend the games and shows in the theatres and arenas. While divorce was unusual during the early period of Rome, later the husband could divorce his wife for the slightest cause, or for no cause at all. This disregard for the

sanctity of the family relations can be assigned as one of the factors that made for the degeneration of the Romans and for their ultimate downfall.

290. Gladiators.— Gladiatorial combats had their origin in Etruria. They are evidently a survival of the practice of putting slaves and prisoners to death at the tomb of illustrious chieftains, which custom prevailed throughout Greece and Rome. In time the slaves were permitted to fight and kill each other, this being thought more humane than the cold-blooded slaughter. The first gladiatorial contest was held in Rome in 264 B.C., by Marcus and Decimus Brutus, at the funeral of their father. On this occasion only three pairs of gladiators fought, but the taste for these games spread rapidly, and the number of the combatants steadily increased. At first the combatants were drawn from either the prisoners of war, slaves, or from criminals, and down to the times of the empire only the greater malefactors were condemned to the arena; but as the demand for victims increased, those tried for smaller offences, such as fraud and theft, were included. During the first century of the empire it was lawful for masters to sell their slaves as gladiators, but later this was forbidden. A considerable number of freedmen and Roman citizens who had squandered their estates bound themselves for stated periods, and even men of fortune and birth often entered the arena, either from pure love of fighting, or to gratify the whim of some emperor,

and the emperor Commodus himself entered the arena in person. Women are said to have occasionally joined in the combats. Training schools for gladiators were established in various cities, where they were prepared for the contests. The gladiators were divided into classes, according to the arms they fought with, and they fought either in pairs, or sometimes great companies were pitted against each other. Whenever a gladiator fell wounded, his life was in the hands of the spectators. If his fight had pleased the audience, his appeal for mercy, made by outstretching the forefinger, was answered by the multitude by reaching out their hands with thumbs extended, thus saving his life; but if the criticism of the audience was adverse, their thumbs were held turned in, and the victor had to execute the sentence by completing his work upon the wounded adversary.

The gladiatorial combats exercised a debasing influence upon the morals and the genius of the Romans. It is a commonplace of morals that by the sight of bloodshed a love of bloodshed is provoked, and thus we must ascribe to the horrors of the arena the brutality of the Romans on frequent occasions, the inhuman treatment of their prisoners and slaves, and the frequent suicides among these. But on the other hand, many of the Roman statesmen, who gave these entertainments and themselves enjoyed the sight of blood, were irreproachable in every other respect, were

indulgent fathers, humane generals, and mild rulers. Few of the Roman moralists ever raised their voices against the gladiatorial contests except to disapprove of some, on account of the extravagance shown. Cicero commends them and Pliny the Younger speaks approvingly of them. Seneca is one of the few exceptions, and he protested eloquently against the inhumane sport.

291. Slavery.—The number of slaves in Rome during the later republic and the earlier empire was probably as great and even greater than the number of freemen. The wealthy households had a slave for each kind of work to be performed, and their price would vary from a few dollars to ten or twenty thousand dollars. Greek slaves were the most valuable, on account of their intelligence, which made them serviceable for positions calling for especial talent. The slaves were recruited chiefly from the prisoners of war, but delinquent taxpayers were often sold as slaves, and poor persons sometimes sold themselves into slavery. Many also were obtained by kidnapping, and some of the outlying provinces of Asia and Africa were almost depopulated by the slave hunters.

During the latter period of the republic the treatment accorded to the slaves was very cruel. They were sometimes compelled to work in chains, and to sleep in subterranean prisons. Old, worn-out, and sick slaves were taken to an island in the Tiber, and there left to die of starva-

starvation and exposure. This treatment of the slaves explains their bitter hatred of their masters, which culminated in the servile war of the republican period. From the first century of the empire dates the growing sentiment of humanity towards the slaves. Edicts were issued by various emperors, prohibiting their sale to the traders in gladiators, and even severe treatment of them was made a trangression of the law. This was the beginning of a slow reform, which finally resulted in the abolition of slavery in Christian Europe.

Mediæval History

From the End of the Western Empire to the Discovery of America (A.D. 476 to 1492)

INTRODUCTION

292. Divisions of History Since the Fall of Rome.—The Middle Age is the period from the fall of Rome to the discovery of America by Columbus, in 1492, and is subdivided into the Dark Ages and the Age of Revival; the Modern Age extends from the discovery of America to the present time, and is again divided into two parts: the Era of the Reformation and the Era of the Political Revolution.

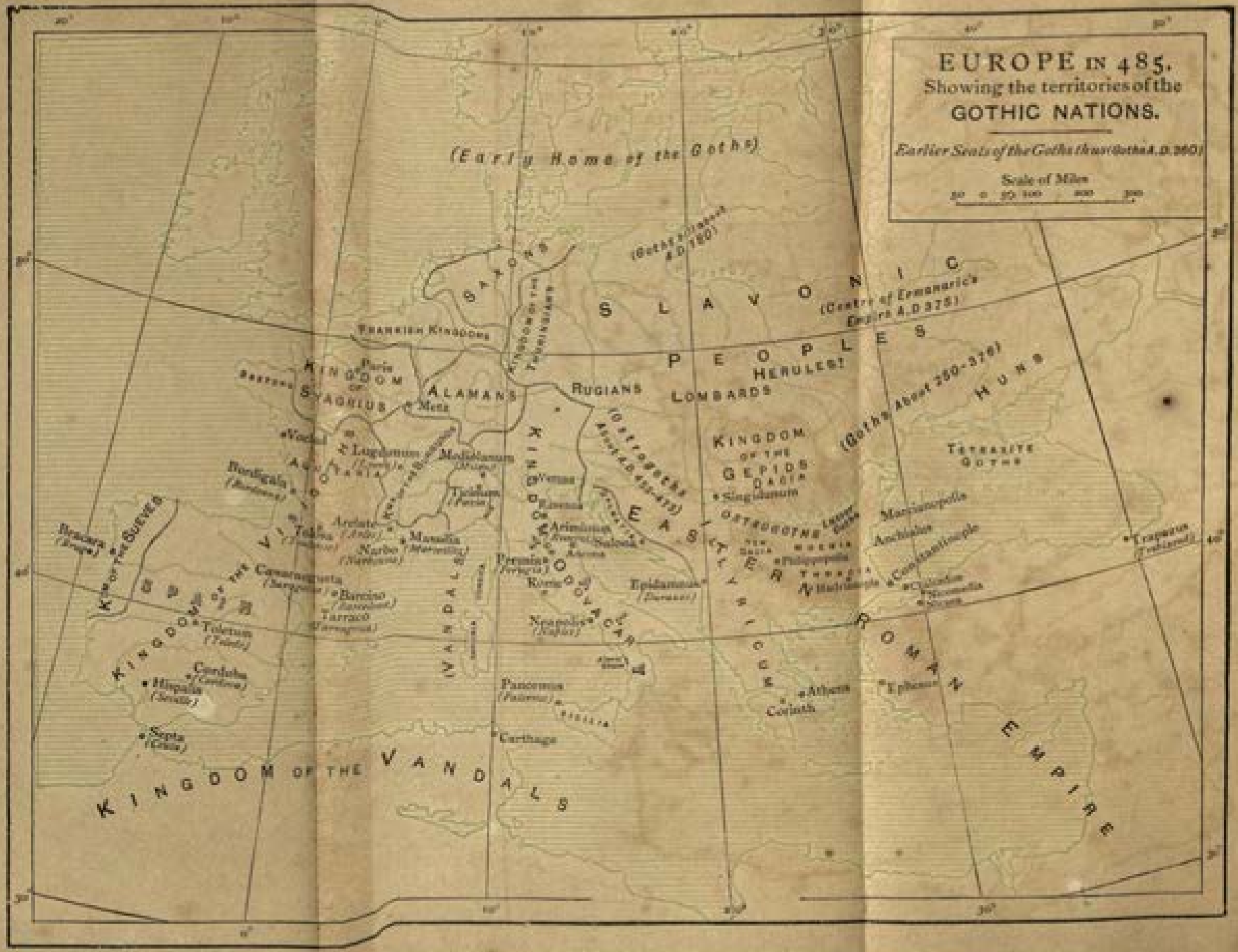
293. Modern Civilisation.—Modern civilisation is the result of the blending of three important elements, namely the Classical, the Hebrew, and the Teutonic.

The Classical element includes everything, save Christianity, that Greece and Rome gave to mediæval and modern Europe, in arts, science, laws, manners, ideas, and social arrangements, which were a valuable gift to the Teutonic race, whom we now encounter as the representative of civilisation.

The Hebrew element, by which is understood Christianity, has been the most potent factor in modern civilisation. By this element the institutions of Europe were influenced to such an extent

that its history is in the main a relation of the fortunes of the Christian religion.

The Teutonic element is the Germanic race, whose most important characteristics were their capacity for civilisation, their love of freedom, and, lastly, a quality in marked contrast with the later Romans, their reverence for womanhood, which sentiment guarded the purity and sanctity of the home.


EUROPE IN 485.
Showing the territories of the
GOTHIC NATIONS.
Earlier Seats of the Goths thus (Goths A.D. 260)
Scale of Miles
(Early Home of the Goths)
SAXONS
SLAVONIC PEOPLES
(Centre of Ermanaric's Empire A.D. 375)
(Goths About 250-376)
HUNS
TETRAXITE GOTHS
HERULES?
LOMBARDS
RUGIANS
ALAMANS
FRANKISH KINGDOMS
KINGDOM OF SYAGRIUS
Paris
Metz
Vocles
Lugdunum
Mediolanum
Bordigala
Tolosa
Arelate
Massilia
Narbo
Tarraco
Barcino
Toletum
Corduba
Hispalis
Septa
Beracara
KINGDOM OF THE SUEVES
KINGDOM OF THE VISIGOTHS
SPAIN
KINGDOM OF THE VANDALS
KINGDOM OF THE VANDALS
Venus
Ravenna
Ariminum
Salona
Perusia
Rome
Neapolis
Pancernus
Carthage
Epidamnus
Singidunum
KINGDOM OF THE GEPIDS
DACIA
OSTROGOTHS
EASTERN ROMAN EMPIRE
Philippopolis
Hadrianople
Marcianopolis
Anchialus
Constantinople
Chalcedon
Nicomedia
Nicaea
Trapezus
Athens
Corinth
Ephesus
ROMAN EMPIRE

THE DARK AGES

(FROM THE FALL OF ROME, A.D. 476, TO THE ELEVENTH CENTURY)

A—THE TEUTONIC TRIBES

294. Odoacer and the Heruli.—Odoacer was the leader of the barbarians who overthrew the Western Empire and dethroned Augustulus, A.D. 476. He took the title of king of Italy and reigned for seventeen years, when Italy was invaded by the Ostrogoths, under Theodoric.

Odoacer belonged to the Heruli, a powerful German race, who are said to have come originally from Scandinavia, but during the reign of Gallienus, A.D. 260, they appeared on the shores of the Black Sea, and participated in the invasion of the Roman empire by the Goths. They were conquered by the Ostrogoths and later formed a part of the army of Attila, with which he invaded Italy. After the death of Attila a part of the Heruli united with other German tribes, and, under the leadership of Odoacer, overthrew the Western Empire.

295. Theodoric Becomes Master of Italy.—

Theodoric, called "the Great," was a king of the Ostrogoths. He passed his boyhood at Constantinople as a hostage and succeeded his father, Theodemer, in about 475.

At first he was an ally of Zeno, the Eastern emperor, but later became involved in hostilities. At last Zeno gave him permission to invade Italy and to expel the usurper Odoacer from the country. Theodoric entered Italy in 489, and after defeating Odoacer in three great battles, laid siege to Ravenna, where Odoacer had sought refuge. After a siege of three years Ravenna capitulated on condition that Odoacer should rule together with Theodoric, but Odoacer was soon afterwards murdered by his successful rival. Theodoric thus became sole master of Italy, and ruled for thirty-three years, until his death, A.D. 526. His long reign was very prosperous and beneficent, and Italy recovered from the ravages to which it had been exposed for so many years. He was also a patron of literature, and among his ministers were Cassiodorus and Boethius, the two last writers that can claim a place in the literature of ancient Rome.

296. The Visigoths and Ostrogoths.—The Visigoths and Ostrogoths were originally one people, belonging to the Goths, who dwelt on the Prussian coast of the Baltic Sea. Later they migrated to the south and in the third century made their appearance on the Black Sea. During the reign of Philippus, A.D. 244, they obtained possession of a

great part of the Roman province Dacia. In 272 Aurelian surrendered to them the whole of Dacia, and about at this time we find them separated into two great divisions, the Eastern Goths, or Ostrogoths, and the Western Goths, or Visigoths. The Ostrogoths settled in Pannonia, while the Visigoths remained north of the Danube. In 410 the Visigoths under Alaric invaded Rome and plundered the city. A few years later the Visigoths settled permanently in the south-west of Gaul, and, invading Spain, established there another kingdom, which lasted more than two centuries, until it was overthrown by the Arabs. The Ostrogoths, under Theodoric, in the meantime obtained possession of Italy, where the Ostrogothic dynasty reigned until Narses, the general of the Eastern emperor Justinian, defeated the last king, in 553, when Italy was re-united to the empire.

297. The Vandals.—The Vandals, crowded from their seats in Pannonia, crossed Gaul and Spain, and in a short time established themselves in northern Africa, where they set up a kingdom, with Carthage as the capital. Under their king Genseric they invaded Italy and plundered Rome in 455. Besides conquering all northern Africa, they seized Corsica, Sardinia, and the Balearic Islands. They were not satisfied to reduce the conquered to political serfdom, but endeavoured to force upon them their own religion, which was Arian Christianity, and they persecuted the ad-

herents of the orthodox religion with unrelenting cruelty. The Eastern emperor, Justinian, sent his general Belisarius to drive the barbarians from Africa and to restore the province to the Catholic Church. The expedition was successful and the kingdom of the Vandals was annexed to the Byzantine Empire, in 535.

298. The Franks.—The Franci, or "the free men," were a confederacy of Germanic tribes, chief of whom were the Sigambri, Chamavi, Ampsivarii, Bructeri, etc. This confederation was formed while they dwelt on the lower Rhine.

The Franks were engaged in frequent wars with the Romans, and after the fall of Rome, Clovis, the chief of the Franks, attacked the Roman governor of Gaul, and gained a decisive victory at Soissons, 486. Clovis established his court at a small town of the tribe known as Parisii, which gave the name to the city of Paris.

Clovis was the chief ruler of the Franks. He soon established his authority over the greater part of Gaul. After his death there followed half a century of discord, during which the successors of Clovis had shown themselves so weak and inefficient that they were called "do-nothings" in contempt. The Frank kingdom then consisted of two divisions, the eastern Austrasia, and the western Neustria. In the eastern division the Teutonic, in the western division the Roman element was prevalent, and naturally there was considerable friction between the two

factions. At the head of each division was a high officer of the crown, called mayor of the palace. After a long contest, the mayor of the eastern division succeeded in overthrowing the weak Merovingian kings, and gave to the Frank kingdom a new royal line, the Carolingian.

The chief event of the reign of Clovis was his defeat of the Roman governor of Gaul, Syagrius, at Soissons, in 486. The familiar story of the "vase of Soissons" has its origin in the division of the spoils after this battle, when Clovis, who wished to retain a particularly beautiful vase, asked the Franks to set aside for once the rule that all spoils were to be divided by lot. The army gave their consent, with the exception of one soldier, who broke the vase, at the same time telling the king that he could have nothing except what fell to him by lot. Clovis, although greatly angered, concealed his wrath, but later, while on an expedition, when he came to examine the arms of the same soldier, he found them rusty and unfit for use. While the soldier was stooping to recover his battle-ax, which the king had thrown upon the ground, Clovis smote him with his weapon, saying: "Thus didst thou to the vase at Soissons." Clovis was baptised in 496, in fulfilment, it is said, of a vow made during a battle.

299. The Lombards.—The Lombards, so-called from their long beards, came from the region of the upper Danube, where they had been engaged in a war against the Gepidæ, in the service of the

Eastern emperor. From this enterprise they turned to the conquest of Italy (A.D. 568–774). In nearly the same manner as the Ostrogoths had done before them, they crossed the Alps, and after many years of fighting, they subjugated almost all of Italy, with the exception of some of the greater cities, among them Rome, Ravenna, Naples, and others. They established a sort of feudal monarchy, the whole country being parcelled out to thirty dukes, who were the vassals of the king. The Lombards were, after the Vandals, the fiercest of the tribes that had descended upon Italy. However, their rough manners and fierce disposition were softened through the influence of the superior civilisation of the nation among whom they had come as conquerors, and in time they took on quite a different character.

The Lombards were Christians of the Arian sect at the time of their entry into Italy, but in time they became converts to the orthodox faith of the Roman Church. Pope Gregory I. bestowed upon the Lombard king an iron crown, which was said to have been made from one of the nails from the cross upon which Christ had suffered. The kingdom of the Lombards was established in 568 and was destroyed by Charlemagne, the greatest of the kings of the Franks. Charlemagne conquered Desiderius, the last of the Lombard kings, and received from the hands of the Pope the iron crown given to the Lombard king.

The inhabitants of that part of the Italian

peninsula still called Lombardy show a marked contrast in features and colour of hair to the inhabitants of southern Italy, indicating their Germanic descent.

300. The Passing of the Anglo-Saxons into Britain.—Rome withdrew her legions from England in the fifth century, when she was engaged in the fierce struggle with the barbarians, and the Britons were left without a defence against the attacks of their northern neighbours, the Picts and Scots. It is said that Ambrosius, the leader of the Roman party which desired the customs and arts introduced by the Romans to be retained, appealed to Ætius, the Roman governor of Gaul, for aid, but if the appeal was made, it bore no fruit, as the Roman legions were needed in the contests with Alaric and Attila. The second party in England, comprising the rural population, desired the nation to return to the ancient customs, and this partition among themselves greatly reduced their ability to plan an effective defence against the untamed tribes of Wales, the Picts and Scots from the north, the Celtic pirates who descended upon the shores of England from the west, and the German corsairs, who came from the east. The British prince Vortigern then committed the unwise step of inviting the help of the Saxons, and by bribes of money and promises of land gained over two Jutish chiefs, Hengest and Horsa. Their landing is placed in the year 449, when they established themselves

at the mouth of the Thames. A great number of new immigrants then entered England, after hearing the reports of the richness of the soil and the delightfulness of the climate, and the Britons now became alarmed, because of the increasing numbers of the strangers, whom they had invited, and they realised their mistake. The Britons refusing to make good their promises of land to the newcomers, there ensued a fierce warfare of nearly forty years, when the first Teutonic kingdom in Britain was established, that of Kent. Of the two leaders, Horsa was killed in a battle with Vortigern in 455, after which Hengest and his son assumed the title of kings. The South-Saxon settlement came next, after the Jutish settlement at Kent, in 477. The West-Saxon kingdom was established by Cedric and Cynric in 495, on the coast of what is now Hampshire. Twenty-four years after they had landed, they considered their position strong enough and assumed the kingly title. This was the beginning of the royal line of the West-Saxons, which became the royal line of England. The East-Saxon settlement was established in the first half of the sixth century. Of the Anglian powers there were four. The East-Angles occupied the land north of the East-Saxons, and north of the Humber arose the two kingdoms of Bernicia and Deira. Very little is known of the conquest of the Britons in central England. A number of Anglian tribes, which had kept an independent existence, were brought under the rule

of a single power which took the name of Mercia, and gradually spread over all central England. The date of the beginning of the Mercian kingdom is placed at 584. For about two hundred years there were perpetual wars between the different kingdoms for supremacy, and finally Egbert, king of Wessex (West-Saxon), brought all the other states into tributary condition and became in fact the first king of England in 827, although he never assumed the title.

B—Spread of Christianity

301. The Conversion of the First Tribes.—The Goths were the first converts to the Christian religion beyond the limits of the Roman Empire. When the Visigoths were pressed by the Huns and asked permission of the Eastern emperor Valens to cross the Danube, he acceded, but one of the conditions upon which this permission rested was their acknowledging their belief in the Christian faith, which condition was fulfilled by the Visigoths.

Ulfilas, or Wulfila, a Gothic bishop and the translator of the Bible into Gothic, was born in 311 and died at Constantinople in 381. In 341 he was consecrated at Antioch as bishop of the Arian Visigoths. He translated the Bible from a Greek original, but is said to have omitted the *Book of Kings*. For this translation he invented an alphabet, by supplementing the Greek

alphabet in necessary instances from the Gothic runes. The translation of Ulfilas is most valuable as a help to the study of the Teutonic languages, it being three centuries earlier than any other specimen preserved to this day. The same place is assigned to the Gothic of Ulfilas in the study of the unwritten history of the Germanic races, as to Sanskrit in the study of the development of the Indo-European family of nations.

In the year 496 Clovis was converted from paganism to Christianity. In 493, he married the niece of the king of Burgundy, Clotilda, a Christian princess, and it was largely due to her influence that the king's mind was gradually won from the superstitions of the North. The tradition says that in a crisis at the battle of Tolbiac, when not only the kingdom, but the life of Clovis as well was at stake, he prayed aloud to the "God of Clotilda," and victory attended his arms. At this time the doctrines of Christianity had already taken a foothold among the Franks, and when the king announced his intention of accepting the religious belief of his queen, the course was applauded by his chiefs, instead of being illy received as had been expected. In the year 496 Clovis was publicly baptised in the cathedral of Rheims, which occasion the priests made one of exceptional splendour, and three thousand of the principal Franks were baptised at the same time.

In 596 forty monks, under the leadership of St. Augustine, were sent by Pope Gregory to win

England from paganism to Christianity. Ethelbert of Kent was at this time at the head of several of the Anglo-Saxon kingdoms. His wife being a Frankish princess and a Christian, he was persuaded to listen to the embassy, and the success of St. Augustine was so great that in a short time Ethelbert and ten thousand of his subjects were converted to the Christian religion and baptised in the new faith. In 627 St. Augustine succeeded in converting Edwin, the king of the Northumbrians, who ordered the temples of Woden and Thor burned, and the king and his people were baptised and confessed the Christian faith.

302. The Conflict between the Roman and the Celtic Churches.—The jealousy which had been steadily growing between the Latin Church and the Celtic, because the latter was sending its missionaries into foreign countries to convert the people to the Celtic Church, which, although Catholic, differed from the Roman in the matter of some ceremonies, such as the time of keeping Easter and the mode of the tonsure, finally developed into the bitterest rivalry and strife. In order to settle the quarrel, Oswy, king of Northumbria, called a synod composed of members of both parties at the monastery of Whitby, in 664. Oswy gave his final decision in favour of the Roman Church. England was quickly won to the Roman side, and the Celtic churches and the monasteries of Wales and Ireland and Scotland soon conformed to the Roman standard and custom.

303. Rise and Influence of Monasticism.—Monasticism denotes a life of seclusion from the world, in order to further the interests of the soul. The principal idea of the system is that the body is a weight upon the spirit, and that it is an important duty therefore to mortify the flesh. The monastic system embraced two classes, the Hermits, who lived solitary lives in desolate places, and the Cenobites, or monks, who formed communities and lived under a common roof. To the devotion and zeal of the missionaries the Church owes most of her victories over the paganism of the barbarians. They were teachers, and their monasteries were the seats of learning during the Middle Ages. Through their agency many manuscripts that would otherwise have become lost were preserved and copied. The influence of monasticism was far-reaching and beneficent in many respects, but very often the monasteries also became the nurseries of indolence and profligacy, the tendency of the entire system having been to cast contempt upon woman and to degrade domestic relations. The system withdrew some of the ablest men from public life at a time when their services were very much needed, and another influence of monasticism was the building up of the colossal power of the Papacy. The most famous of the orders was that of the Benedictines, which at one time numbered 40,000 abbeys.

304. Trials by Ordeal.—Among the barbarians guilt or innocence was ascertained by the "trials

by ordeal." The ordeals were the ordeal by fire, the ordeal by water, and the ordeal by battle. The trial by fire consisted in either taking into the hand a red-hot iron, or in walking blindfolded with bare feet over a row of hot ploughshares. If the person escaped unharmed, he was pronounced innocent. The trial by water was made either by thrusting an arm into boiling water, or by throwing the person into a stream or pond. If, in the first instance, the arm showed no signs of injury within three days, the person was declared innocent, or if, in the latter instance, the person sank, he was deemed without guilt, as otherwise the water would have rejected him. The trial by battle had its origin in the custom which permitted a person to swear that he was innocent, provided he could get a sufficient number of his friends to swear that he was telling the truth. This privilege was liable to abuse, and in many instances the injured person had no other redress except to challenge the perjurer to a solemn judicial duel.

305. The Most Important Emperors of the East.—They were Justinian (A.D. 527–565) and Heraclius (A.D. 610–641). To the reign of Justinian has been given the name of the "Era of Justinian." During his reign Africa was recovered from the Vandals and Italy from the Goths. His most important work was the compilation and arranging of the laws and the publication of the *Corpus Juris Civilis*. In the midst

of his brilliant reign an awful pestilence broke out, which is said to have caused the death of millions of people.

During the reign of Heraclius, Chosroes II., the king of Persia, invaded Syria, Egypt, and Asia Minor. Heraclius, in order to compel Chosroes to recall his armies, boldly marched into the heart of Persia, where he avenged the insults heaped by the unbelievers upon the Christian churches, by overturning their altars and quenching the sacred flames of the fire worshippers. The contest was finally decided in favour of Heraclius at the battle of Nineveh, A.D. 627, where the Persian army was almost entirely annihilated. Chosroes died within a few days, and the new Persian emperor negotiated a treaty with Heraclius. The subsequent years of his reign he spent in inactivity, which resulted in the loss of Syria, Palestine, Mesopotamia, and Egypt, Heraclius living to see the standards of the false prophet planted within sight of the ramparts of Constantinople.

C—The Moslem Power

306. Mohammed and the Saracens. — Asia has given birth to the great religions of the world. The rise and spread of the last of these religions is now brought before our observation, revealing a marked contrast; as Christ based his teachings on the principle of Love, Mohammed adopted that of Force.

307. Arabia before Mohammed.—Arabia was a land of religious freedom, and although the prevailing religion among the Arabians was a worship of the heavenly bodies, similar to that of the ancient Chaldæans and Babylonians, many other creeds were represented by exiles, who had sought and found there the toleration they were refused elsewhere. The Jews were especially numerous, and from them, no doubt, Mohammed learned most of the doctrines he taught.

308. The Prophet's Life, Flight, and Death.—Mohammed, the founder of Islam ("submission," namely, to God), was born at Mecca, A.D. 569. He was the son of Abdallah and Amina, of the family of Hashim, one of the noblest of the tribe of Koreish, who were the custodians of the sacred shrine of the Caaba. Mohammed was brought up in the desert by a Bedouin woman named Halima, and at the age of thirteen was sent to accompany a merchandising expedition to Syria, on which he came, for the first time, in contact with Jews and Christians. At the age of twenty-five he entered the service of the widow Khadijah, and went on a second expedition in her interest. On these travels he absorbed a knowledge of the teachings of the Jews and Christians. After his return he married Khadijah, who was fifteen years his senior. In 605 he attained some influence by settling a dispute about the rebuilding of the Caaba. At this time the impressions he had received on his travels, and the knowledge he

had gained of the teachings of the Jews and the Christians, and of Arabic lore, began strongly to engage his mind. He frequently retired to isolated places, especially a cave on Mount Hira, north of Mecca, and passed long vigils in meditation and religious exercises. He was then about forty years old, and the mental struggles he passed through are said to have been so severe that he even repeatedly contemplated suicide. During one of these lonely contemplations he was visited by the angel Gabriel, who ordered him to read from a scroll he held before him the words with which begins the 96th *súra* of the Koran: "Read, in the name of thy Lord, who hath created all things, who hath created man of congealed blood." It is possible that Mohammed was subject to illusions of sights and sounds, but it is as difficult to assume that he was sincere throughout, or that he was self-deceived, as it is to condemn him as an impostor. His wife, to whom he communicated the nature of his visions, at first was in doubt whether to ascribe them to a good or to an evil angel, but she finally acknowledged the divine mission of her husband and became his first convert to a faith which was summed up in the sentence: "There is but one God, and Mohammed is his prophet."

After the lapse of some time came a second vision, and thereafter they followed each other in rapid succession. His first successor, Abubekr, whose daughter Mohammed later married, also

became converted, and gradually he attracted about fifty adherents, who rallied around him when after some years of preaching a powerful party at Mecca conceived a plot against his life. Mohammed had to seek safety in flight, and, accompanied by Abubekr, fled to Medina, in 622. From the 15th of July of that year dates the beginning of the Mohammedan calendar, in commemoration of the flight of Mohammed, or the "hejira," which occurred on the 20th of June, 622. Thus far Mohammed had been a religious preacher and persuader. His flight from Mecca marks a turning point in his activity, and he became a legislator and warrior. In 623 he built the first Mosque at Medina, and in the same year married Ayesha, the daughter of Abubekr. He then led his followers against Mecca and defeated them at Bedr. He also began a crusade against the Jews, who refused to recognise him as the "greater prophet" promised by Moses, and drove one tribe out of Medina, and ordered all the men of another massacred. In 625 Mohammed and his followers were defeated by the Meccans in the battle of Ohud. The following years were filled with various expeditions, and one tribe after the other submitted to Mohammed, so that at the time of his death, in 632, the Arabs under his leadership had already begun their marvellous career of conquest, which was not stayed until the greater portion of the Roman and Persian empires had been subjugated.

309. **The Koran.**—The Koran is the sacred book of the Mohammedans, and is the foundation upon which rests the Mohammedan religion. It is held in the highest veneration by the Mohammedans, and, when read, must be kept on a stand elevated from the floor. No one is allowed to touch it without first performing a legal ablution. The substance of the Koran is held to be eternal and uncreated. It is said that for a long time the contents of the Koran were unwritten and were carried in the memory. When many of the best reciters had been killed, Abubekr had the different *súras* written down.

The Koran consists of 114 chapters, not numbered, and each has a separate title. The teachings of the Koran are largely drawn from Jewish and Christian sources, and Moses and Jesus are reckoned among the prophets. Among the biblical narratives are interwoven rabbinical legends. The contents of the Koran fall into three divisions, precepts, admonitions, and histories, but they are not arranged in historical order. As a rule, the shorter *súras* which contain the theology of Islam, belong to the Meccan period; the longer *súras*, relating to social duties and relationships, belong to the period of Medina.

As to the doctrines of the Koran, the main articles are as follows: The Mussulman must believe from the heart, confess with the tongue and with a steadfast mind affirm, that there is

only one God, Lord and Governor of the universe; that God has sent His prophet Mohammed with the sacred and divine law, which is contained in the Koran; that, excepting God Himself, who always was and always shall be, everything shall one day be annihilated; that the first of all others whom God shall revive in heaven shall be the angel of death; and that he will at that time recall all the souls, re-uniting them to the respective bodies to which each belonged, some of which shall be consigned to glory, and others to torment; that there will be a day of judgment at which Mohammed shall with success intercede for his people, but that each and every one will be required to give an account concerning the good or evil he transacted in this world; that all these actions will be weighed in the balance, and that those judged righteous, when reaching the sharp-edged bridge, the passage whereof cannot be avoided by any one, will pass over it swifter than a flash of lightning, but the impious and ungodly will fall and precipitate themselves into the fires of hell. The Koran also teaches the practice of four virtues. The first is prayer, and each Mussulman is required five times each day to turn his face towards Mecca in prayer; the second is alms-giving; the third, the keeping of the fast of Ramadan; and the fourth, the making of a pilgrimage to Mecca.

310. Mohammed's Successors.—Mohammed was succeeded by his father-in-law Abubekr, as he

left behind no son. Abubekr was chosen to the position, with the title of Caliph, although many claimed that the place belonged to Ali, a cousin of Mohammed, and his son-in-law. After the death of Mohammed, many of the tribes he had subjugated broke away from the restrictions he had placed upon them and refused to pay the stipulated tribute. Abubekr at once set out to suppress the revolts, and to oppose several impostors, who set themselves up as prophets. Khaled, the general of Abubekr, defeated the most dangerous of these self-commissioned apostles, and acted with such swiftness and energy that he gained the title of "the Sword of God."

After the suppression of the rebellions, Abubekr was free to carry out the injunction of the Prophet to carry his teachings by force of arms into all countries. He first turned his attention to Syria. His appeal to the Faithful was responded to with great alacrity and he assembled a large army. The Mohammedans were successful from the beginning and place after place was captured until Damascus was besieged. Heraclius, who was at Antioch, sent 100,000 men to the relief of the city, but they were met by the Saracens and defeated. Soon after, a second army, numbering 70,000 men, was sent and also defeated. Damascus was captured, and the Saracens turned toward Palestine. Abubekr died on the day of the capture of Damascus, and appointed Omar his successor. The military operations were continued without

interruption. After the fall of Jerusalem, Antioch and Aleppo were besieged and soon taken by the Saracens, who in the next few years subjugated Mesopotamia, and captured all the fortified cities that had been the defences of the Roman empire against the Persians. Soon all of Asia Minor was in their power and they held undisputed sway over the country to the Black Sea and the Hellespont. While the generals Khaled and Amrou were thus engaged in Syria, Saïd, another general of the Caliph, attacked Ctesiphon, the capital of the Persian empire, took the city after a feeble resistance, and the authority of the Saracens was established throughout Persia.

The Caliph Omar was succeeded in 644 by Othman, who carried Islam into the countries of Central Asia, the most important of the tribes that accepted the religion of Islam being the Turks, who were destined to take up the sword in the defence of the Crescent when the power of the Saracens was waning. After the conquest of Syria, Amrou, the successful general, was sent by the Caliph to conquer Egypt. Pelusium was taken after a short siege, but Alexandria made a stubborn defence for one year, when, seeing the hopelessness of the struggle, the defenders loaded their treasures into ships, and abandoned the city to the Saracens. Heraclius died shortly after the taking of Alexandria, but the successors to the throne of the Eastern empire made three attempts to wrench the city from the hands of the Saracens,

who finally destroyed the fortifications to prevent an occupation by the Romans.

After the assassination of Othman (A.D. 655), Ali, the son-in-law of Mohammed, was declared Caliph. No sooner was he placed in the Caliphate than he was forced to send an army against Moawiyah, who had set up a rival Court at Damascus, and who was supported by the able general, Amrou, the conqueror of Syria and Egypt. Three men then entered into a conspiracy to kill Ali, Moawiyah, and Amrou, in order to remove the causes for the dispute, but the latter two escaped and Ali was the only victim. After his death, the pretender Moawiyah was acknowledged as Caliph.

311. Dissensions, and Final Dismemberment of the Caliphate.—As soon as Moawiyah was placed in power (A.D. 661), he caused the sons of Ali, Hassan and Hosain, to be murdered. This circumstance, together with the feud that had originated when Abubekr was put in as successor to Mohammed, caused the division of the Mohammedans into two factions, and finally brought about the dismemberment of the Caliphate. Notwithstanding these internal dissensions, the conquests of the Mohammedans had been steadily going on. All Europe was beginning to feel alarm at the spread of the power of the Saracens, and soldiers were sent to protect the city of Carthage, and to help to arrest the progress of the Moslems. However, Carthage was taken, the defenders were driven to their ships, and the city was burned.

The power of the Caliphs was now established from the Bosporus to the Straits of Gibraltar, in the short space of fifty years after the death of Mohammed. In 668 already, only thirty-six years after the death of the Prophet, Constantinople had been besieged by the Saracens, but the city withstood a siege that lasted six years and the Moslems were compelled to retreat. Fifty years after the first siege the city was again attacked by a large Moslem army, but the Arabs were again repulsed and Constantinople remained in the hands of the Christians for several centuries longer. While the Arabs were meeting with no successes in their attacks upon Europe from the eastern extremity of their possessions, they gained more favourable results at the western, where they put themselves in possession of Spain in a short campaign which terminated in the battle of Xeres, A.D. 711, where Roderic, the last king of the Visigoths, was hopelessly defeated. This part of Europe remained lost to Christendom for nearly eight hundred years. As soon as Spain was subjugated by the Arabs, great multitudes of colonists from Arabia, Syria, and North Africa settled in the peninsula, which, within a very short time, became, in the provinces of Seville, Cordova, Toledo, and Granada, thoroughly Arabic in manners, dress, language, and religion. The Arabs next crossed the Pyrenees and established themselves upon the plains of France. This invasion was looked upon by all Christian Europe

with the greatest alarm, but in 732 the Franks with their allies, under the leadership of Charles, afterward called Martel, the Hammer, met the invaders and administered to them a crushing defeat. Eighteen years after this battle, the dynasty of the Ommiades, established by the usurper Moawiyah, was overthrown by adherents of the house of Ali, and they succeeded in establishing a new dynasty, that of the Abassides, so-called from Abbas, an uncle of Mohammed. This dynasty founded the city of Bagdad, on the lower Tigris, and there established the capital of the Caliphate. The family of the Ommiades was proscribed and slaughtered, but a youth named Abdelrahman, escaped and made his way to Spain, where he was hailed with acclamations by the Arabs, who proclaimed him Caliph of Cordova, and declared themselves independent of the Abassides. The internal dissensions resulted in a third division, when the party of the Fatimedes, so-called from Fatima, the daughter of Mohammed, gained a foothold in Northern Africa. A.D. 970 they wrested Egypt from the Abassides and founded Cairo, on the Nile, which they made their capital. Thus the empire of the Saracens was divided into three Caliphates, independent of each other, the Caliphates of Bagdad, Cairo, and Cordova.

312. Effects of Mohammedanism.—Under the early Abassides, especially during the reign of Haroun-al-Raschid (A.D. 786–809), called the

golden age of the Caliphate, Bagdad became the centre of culture and refinement, and Cordova was also renowned for the splendour and luxury represented at the Court of the Caliph. Civilisation owes to the Saracens the preservation and transmission of much that was valuable in the science of the Greeks and Persians. They improved trigonometry and algebra, and from India introduced the decimal system of notation. On the other hand, the influence of the teachings of the Koran was unfavourable to liberty, progress, and improvement, which is best illustrated by the position occupied to-day in the order of nations by the people who accepted the teachings of Mohammed.

313. Invasion of France; Battle of Tours (A.D. 732).—When the Saracens crossed the Pyrenees and established themselves on the plains of Gaul, their advent was viewed by all Christian Europe with the greatest alarm. The plan of the Saracens was to subjugate the Franks and their allies, then to cross the Rhine and follow the Danube to its mouth, conquering all opposing tribes. On the shores of the Hellespont, the armies of the Faithful were to meet after having completed the conquest of the world and realised the dreams of Mithridates and Cæsar. One hundred years after the death of the Prophet, in 732, the army of the Saracens and the combined forces of the Franks and their allies met upon the plain of Tours, in the centre of Gaul (between the

cities of Poictiers and Tours). This battle was to decide whether Christendom was to be succeeded by Mohammedanism; it was to decide the question of superiority between the Indo-European and the Semitic families of mankind. The battle raged for six days, and not until the seventh day was a decisive result obtained. Both armies fought with great valour, and the leader of the Saracens, Abderrahman, fell during the battle. The Mohammedans were defeated and their losses on the battle-field were appalling, contemporary accounts placing the number of killed at the impossible figure of 375,000. The battle of Tours checked the career of Arabic conquest in Western Europe.

D—Restoration of the Western Empire

314. Charles Martel and Pepin "Le Bref."—Charles Martel (the Hammer) was Duke of Austrasia and mayor of the palace of the Merovingian kings of the Franks. Although he exercised all the authority of the kingly office for a weak sovereign, he never took advantage of his position but remained loyal to his imbecile master. His most important achievement was the victory he won at Tours over the Saracens.

Pepin was the son and successor of Charles Martel. He was not satisfied with the possession of the authority of the king alone, but he wished to become king in name as well as in fact. He

therefore sent an embassy to Rome, to represent to the Pope that it was the wish of the Franks that the Merovingian kings should be dethroned and the crown given to Pepin, who, with his father Charles Martel, had done much for the Franks and Christendom. The Pope, who was mindful of recent favours he had received at the hands of Pepin, readily gave his consent, saying that he deemed it reasonable that the one who was king in power should also be king in name. Chilperic, the last of the Merovingian kings, was then deposed and sent to a monastery, and Pepin was crowned King of the Franks, 752. He was the first king of the Carolingian line, which name is given to it by the son of Pepin, Charlemagne.

315. **Charlemagne.**—Charles the Great has been pronounced the most imposing personage between the fall of Rome and the fifteenth century. In the boldness of his plans, and in the swiftness of execution, he is compared to Alexander, and to Peter the Great of Russia. He founded schools, regulated manufactures and commerce, built a navy, collected libraries, reformed the law, and established the first European college at Paris. During his reign he engaged in fifty-two military expeditions, but he was not only a warrior, but also a statesman and reformer, although it must be said that he sometimes employed means which were unscrupulous and harsh, though usually for desirable ends. Besides, his domestic life was such that it prevented his being placed on the

Roman calendar of the saints. At the time of his death, his dominions embraced the greater part of Western Europe, with the exception of Spain and Britain. Some of his important campaigns were the war against the Saxons, which, although begun in 772, was not terminated until A.D. 804, when it ended with the complete subjugation of the Saxons, who also adopted the Christian religion. At the instance of the Pope, he made war in 773 upon Desiderius, King of Lombardy, who was threatening Rome. Charlemagne took Pavia in 774, and in the same year annexed Lombardy to the Frank kingdom. In 778 he led an expedition against the Arabs in Spain, which ended in the destruction of his rear-guard, under Roland, in the passes of Roncesvalles. In 800, Charlemagne was appealed to by the Pope for aid against a hostile party at Rome. He promptly responded and summarily punished the disturbers of the peace of the Church. In gratitude for his service he was crowned by the Pope as Emperor of the Romans, but while he was thus declared the rightful successor of Cæsar and Constantine, the Greeks wholly disregarded the act of the Pope, and continued to elect their own emperors, as heretofore. From this time on for some centuries there were two Roman emperors, who both claimed to be the rightful successors of Cæsar, and denounced each other as pretender and impostor. Charlemagne enjoyed the imperial dignity only fourteen years, and died in 814. He

was buried at Aachen, in a tomb which he had built for himself.

316. The Papacy's Claim to Temporal Power.— The part taken by Pope Zacharias in the matter of the deposition of the last of the Merovingian kings of the Franks and the elevation of Pepin to the dignity of King, was afterward magnified by the Popes, who quoted it as a precedent, on the strength of which they claimed the right of deposing for heresy or misrule the temporal princes of the earth. In 754, Pope Stephen II., who was troubled by the Lombards, besought the aid of Pepin against the barbarians. Pepin, to return the favour rendered him by a former head of the Church, quickly crossed the Alps with a large army, and, after expelling the Lombards from the territory they had acquired, he presented the recaptured provinces to the Pope. It is probable that Pepin did not intend to convey the absolute sovereignty to the Pope, but after a time the Popes claimed this, and began to exercise the powers of independent temporal rulers within the limits of the territory donated to them.

E—The Northmen

317. The Northmen.— Northmen, Norsemen, Scandinavians, these are the different names applied in a general way to the early inhabitants of Denmark, Norway, and Sweden. They were near kin to the Angles, Saxons, Franks, and Goths, and

were Teutons in language, manners, religion, and spirit. The time when they entered the northern peninsula cannot be definitely stated, but it is believed that they arrived there long before Cæsar invaded Gaul.

The Northmen first make their appearance in history as pirates on the coasts of Northern Europe. Commencing with the ninth century, they made swift descents every summer upon the exposed shores of Germany, Gaul, and Britain, and retired for the winter to their northern homes. In time they became audacious enough to winter in the places they visited, and soon all the shores of the countries mentioned became dotted with their wintering stations and settlements. Having secured a foothold, they attracted other bands from the north, and the stations developed into colonies. Gradually they wrested the surrounding country from the natives, and in the course of time the settlements became real kingdoms. The most noteworthy characteristic of the Northmen was the facility with which they laid aside their own manners, habits, ideas, and institutions, and adopted those of the country in which they had established themselves. Thus, in Russia they became Russians, in France Frenchmen, in England Englishmen.

318. The Inroads of the Northmen in France and Britain. — In the ninth century the Northmen colonised Iceland, and in the tenth they established settlements in Greenland. It is said that

the Northmen reached America as early as the eleventh century and established some settlements, but there are no certain remains in proof of this theory. Northern Gaul fell completely into the hands of the Northmen and takes from them the name of Normandy, and Eastern England, crowded with settlers from Denmark, became known as Danelagh. The principal causes for the migrations of the Northmen were: their inherent love for wild adventure; the establishment of kingdoms in Denmark and in Norway, which did not give them enough freedom, and therefore led many to seek it in foreign lands; and the existence of a sort of law of primogeniture, which gave everything to the eldest son, leaving to the younger sons no other alternative but to seek their fortunes on the seas. These younger sons of royal families became leaders of the expeditions, and because of their birth were given the title of Kings.

In the ninth century, the Northmen began to make descents upon the English coast. They gradually gained possession of large parts of the land and inflicted cruel treatment upon the English, burning their churches, and plundering and murdering without restraint. They began to make permanent settlements in Britain, and for a time it looked as if the entire English populace was to be driven from the island or annihilated. Their progress was somewhat stayed when Alfred came to the throne in Wessex, A.D. 871. King Alfred fought against the Northmen

for six years, but each year saw his possessions grow smaller, and Alfred and his followers were even compelled to seek safety in the woods and marshes. After a time success attended them and the Northmen were driven back, and although they still retained possession of the north-eastern half of the land, they were forced to acknowledge nominally the authority of the English king. After the death of Alfred his successors fought the Northmen for a full century, but in the end the Northmen gained the mastery and Canute, the king of Denmark, became King of England. After a reign of almost perfect peace and prosperity for England, Canute died in 1035. After his death the great kingdom at once fell to pieces. His sons, whom he left in England, were unworthy of him, and after the death of Hardicanute, in 1042, the old English line was restored and Edward, called the Confessor, was made king.

In the beginning of the ninth century the Northmen also descended upon the coasts of Gaul. Their progress there is simply a repetition of their exploits in England. At last, in 918, King Charles, called the Simple, granted to the Northmen a considerable portion of the country in the north-west of Gaul. In a very short time the barbarians adopted the language, customs, and the religion of the French, and this transformation took place sooner than in England, because in France they were more scattered and therefore in closer contact with the natives.

THE AGE OF REVIVAL

(FROM THE OPENING OF THE ELEVENTH CENTURY TO THE DISCOVERY OF AMERICA BY CHRISTOPHER COLUMBUS, IN 1492)

A—TEUTONIC POLITICAL INSTITUTIONS

319. Early Institutions.—The Teutons originally were the members of a Germanic tribe which is supposed to have settled near the mouth of the river Elbe some time before the fourth century B.C. This tribe, together with the Cimbri, invaded Roman territory, and ultimately the name was applied to the Germanic peoples of Europe in general.

Among the Teutons kinship was the foundation of social organisation, and the unit of government was the family. The tribes were settled in villages which administered their own government. The lands belonging to the tribe were the property of the community, and were assigned to the freemen of the tribe, with the privilege to cultivate them for their own individual benefit, and the magisterial powers rested with chiefs elected in the village meeting, which latter body exercised

the judicial authority. The tribes consisted of nobles, freemen, and the unfree members, who were either excluded from political privilege while holding lands as serfs of the freemen, or were actual slaves.

320. Leagues of Villages.—The villages often combined into leagues, as the communities established branches which still retained some connection with and allegiance to the mother tribe, and these leagues chose one chief to administer the government of the combined villages. Where such league was not in vogue, the village meeting exercised powers beyond the election of the magistrates, the administration of justice, and the management of the lands, and had the power to declare war. The military leaders were men of ability and courage, around whom the younger and more adventurous element rallied for expeditions in search of fighting and plunder, thus forming an association, the *comitatus* of the leader, bound to the latter by ties of personal allegiance, receiving from him their military equipment and sustenance, in turn giving to him such service as served to add to his social prestige and position.

321. The Effect of the Contact with Rome.—The Teutonic tribes came into contact with the Romans during the invasions of the latter into Germany, and thus became exposed to the influence of Roman institutions, this being especially marked in the case of the tribes settled along

the Danube and the Rhine, who were the immediate neighbours of Rome. Besides, many Teutons as individuals entered the domains of Rome seeking either personal advantage, or, perhaps, adventures, and established a medium of intercourse long before the contact between the two peoples became one of armed conflict. After the Teutonic successes over the Romans were established, Teutonic and Roman institutions existed for a time alongside of each other, the Teutons bringing with them into the Roman world their own customs and practices, influencing, to some extent at least, the Roman principles of right, but the latter, as the more highly developed system, still retaining some of its old-time vigour, caused the Teutons to adopt a policy of toleration at first, continuing the practice in vogue in their relations to the many different Teutonic tribes, which developed later into a policy of imitation. The Teutonic influence tended mostly to displace Roman public law, inasmuch as the Teutonic principle introduced their own communal life, with its freehold tenure of land and local self-administration, while Roman influence made itself largely felt on the Teutonic conceptions of private right, which finally led to a natural change in the political organisation, and to the creation of the mediæval constitution of the civil government of the state.

322. A Comparison of the Governmental Systems of the Teutons and of Rome. —Some of the principles

underlying the Teutonic governmental system were radically in contrast to that of Rome, the most essential feature of the Roman system being its impersonal character, which knew nothing of the personal allegiance forming the potent element of Teutonic politics. In Rome the citizen was subordinate to the state, and while he was subject to the dictates of magistrates, this subordination did not in any way imply personal allegiance, lasting only during the magistrate's term of office, then descending to his successor, the magistrate virtually representing only the temporary embodiment of the state. This conception of the relation of the citizen to the state remains the main feature of Roman political organisation, and although it had suffered a certain degree of deterioration before Roman power was broken by the Teutons, it retained its salient features, so radically opposite to the Teutonic system.

The Teutons were appreciative admirers of the perfect system of Roman law and did not hesitate to learn from it, while their leaders followed the examples of the Roman emperors and drew up codes of law, known as the Barbaric Codes, mainly intended for their various Roman subjects; their provisions, however, almost unconsciously crept into the conception of native law, which continued to be based upon the old principles of local customs and personal right.

The Roman municipal customs remained undisturbed by the Teutons for a long time, because the

latter preferred to live outside of the confined limitations of towns. The strength of the Roman influence showed itself not only in shaping the traditional conceptions of the barbarians of private relations, but eventually also in the municipal customs, which tended to prepare the cities for the powerful position occupied by them during the Middle Ages, and in this process of growth toward the modern political life the individualism which had characterised the Teutonic system gradually was changed into an absolutism not essentially different from the imperial system of Rome.

323. Characteristic Features of the Feudal System. — The Feudal System was an order of political life based upon personal dependence, originating from tenure of land, feudal society consisting of a series of landowners, one dependent upon the other, the highest dependent, nominally at least, upon the king, who was the head of this hierarchy. Under the system the conceptions of voluntary personal allegiance to a military leader, which had prevailed before, were supplanted by this quasi-compulsory dependence upon him from whom the tenant had received his lands as a military tenure, and upon condition of military service to this immediate overlord. At first the principle of inheritance was entirely excluded from the system, and a son, to be permitted to succeed his father as the holder of a fief, had to pay a price for the privilege, but in course of time

the hereditary principle crept in, the first-born taking possession of the fief as a unit, division not being permissible. However, when the lands held by a dependent were extended enough, he granted portions of the same to smaller dependents, the latter assuming the duties of vassalage to the former, thus making his position more powerful. Some of the fiefs were granted by the king with the stipulation that the holders assist him in the upholding of his authority among the vassals, and as these offices in time became hereditary, the power of these individual overlords grew steadily, while that of the king was rendered less tangible. In time the system absorbed all the small freeholders, who were unable to compete with their more powerful neighbours, and as they failed to combine for mutual protection, they were exposed to the danger of losing their lands by force, against which they were unable to contest successfully, their only source of help being the king, who was virtually beyond their reach. This state of affairs led to their giving up their tenure to the more powerful owner, who then returned the lands to them as a fief with the usual obligation of vassalage, while in return they were assured of protection. The feudal system was extended even to the Church, large grants being made to bishops and monasteries, who then again divided them among the nobles as fiefs, the nobles thus assuming the relation of vassals.

324. The New Kingship.—The early kings of

the Teutons resembled the Greek kings of the Heroic Age, and were scarcely more than patriarchal presidents. The creation of a kingship was a result of necessity, as the barbarians, in their migratory movements during the period of their conquests, were not simply moving armies, but nations, and the interest of discipline and order demanded the substitution of the king for the military leader. At the close of the period of conquest the necessity which had caused the creation of the kingly office still continued to exist, and it was but the natural result that the kings assumed such sovereign powers as had hitherto been foreign to the Teutonic system of politics. However, their sovereignty was not that of the kings of the later times, which was reached only through the modifying process of feudalism.

325. **Benefice and Commendation.** — The "Benefices" were assignments of lands made by the Teutonic kings or those who had received large shares of a conquered territory, to their immediate followers, as rewards for military services rendered by them, the grants being made upon condition of continued military service and allegiance, were revocable at pleasure of the donor, and usually for life only, but in time became hereditary. There was some difference in the grant of benefices in France, where under the term were understood estates that had originally been independent, but had been surrendered to the king and then

returned by the latter to the holder in consideration of allegiance and service, for which he, in his turn, was to give protection.

The growth of the power of the holders of the larger feudal estates caused the smaller freeholders, who were not in position to offer serious opposition to any encroachment by force upon their holdings, to make over their lands to some lord in their immediate vicinity, from whom they again received them as fiefs. Society thus being arranged in ranks according to property holdings, the conquered natives, who could not hold any lands, even though liberty had been left to them, and the freemen who possessed no property, were not included in this gradation. They held no position of vassalage to a lord, and therefore could demand no protection against oppression, so that they were compelled to take upon themselves the relation of vassals to a lord, without holding any tenure of land, in return for protection. This process was called "Commendation," but the term did not in all cases signify this assumption of the relationship of man to master without any connection with the land, as the small owners of land became vassals rather by commendation than by benefices.

326. Feudal Conception of Sovereignty and the Feudal Hierarchy. — In the feudal system sovereignty was closely identified with ownership, so that not only the king was sovereign, being, theoretically, the owner of all the soil of the

country, possessing sovereign powers over all persons living on his land, but the chiefs and nobles, upon whom he had bestowed fiefs, also became endowed with sovereign rights in their own domains. They could wage war upon their neighbours, administered justice, levied tolls upon commerce, and coined money, being practically independent of the king, their nominal sovereign. These sovereign powers were theirs because of their ownership of land, which in time became hereditary, and even the kingdom thus grew to be a mere cluster of loosely confederated powers, which rather more represented independent principalities, whose customs of law and government differed radically from each other.

327. **The Effects of the Feudal System.** — The effect of the feudal system was political disintegration of the state, as the king, actually, controlled only the chiefs of the principal baronies, his immediate vassals, while he could reach his other subjects only through them and through the subsequent gradation of lower vassals and masters. Although he was the sovereign, the king lacked real power, because he was unable to enforce the rendering of feudal allegiance by the nobles, if they chose to cast it off, except by armed force, the latter course being in many instances a doubtful one, as the nobles quite frequently were richer, and consequently stronger than the king himself.

Feudalism caused important changes in social matters as well. The change was gradual, and it

was slower in England than on the continent. The general effect of feudalism was to raise those who held their lands by the grant of fiefs above all others, and to lower the position of the poorer freemen, or even sink them to the level of serfs, that is, men who were not actually slaves bought or sold by man, but dependents bound to the land and passing with it as so much chattel.

Feudal society was divided into three classes, the peasants, or tillers of the soil, the citizens, or inhabitants of the towns, who formed the industrial class, and the aristocracy, who lived upon the labours of the other two classes. The slavery of the earlier empire was changed into the so-called serfdom. The slaves became attached to the soil which they tilled and were then no longer sold. Later even the character of the free and servile became attached to the soil, so that if a man settled upon land called servile, because the peasants had been serfs, he lost his free character and became a serf. Cities, as a whole, were treated the same as feudal individuals, and as such owed duties to the lords. When they had grown large and rich, the cities finally resisted the feudal claim of their lords and became one of the influences which caused the ultimate destruction of feudalism. The nobility formed a class sharply separated from the labouring classes. They were divided into two classes, the secular and the ecclesiastical nobility. The only occupation of the secular nobility was the use of arms, and this

class could be entered only by those who had sufficient money to fully equip themselves with arms and support themselves without work, for work the nobility regarded as ignoble. At first the possession of wealth was the only prerequisite necessary for the entry of the ranks of the nobles, but in the thirteenth century the line was drawn sharper, and nobility became hereditary. The warlike character of the times showed itself in the dwellings as well as in the sports and amusements of the nobility. Their castles were built on elevations most easily defended, and they were surrounded by fortifications, ditches, moats, and walls, which made the castles strongholds that could endure a heavy siege. The sports of the nobility consisted of hunting, hawking, and the holding of tournaments, in which, although they were supposed to be mimic battles, fatal results were quite numerous.

Feudalism reached its height from the tenth to the thirteenth centuries. It then began to decline gradually. The principal cause of the decay of the system was the introduction of fire-arms, against which the knight's armour and castles became equally useless. Another cause was the rapid growth of the power of the kings at the close of the Middle Ages, when the nobles were gradually divested of their authority. Although feudalism thus disappeared as a system of government, and the nobles lost their authority as rulers and magistrates, they continue to the present day

to retain their titles, privileges, and social distinctions. The growth of the cities also aided the extinction of feudalism, as they increased in wealth and power and were able to wrest their independence from their lord by armed resistance, thereby throwing off the feudal yoke. There were other forces at work, besides, which tended to greatly reduce the number of serfs, namely the crusades, great pests, and wars. The feudal lords found themselves without a sufficient number of serfs to till their lands, and the demand for labour continuing, we soon find a great number of free labourers who work for a wage, not being bound by any feudal ties.

It may be said that feudalism was the best form of social organisation which it was possible to maintain during the mediæval period. However, it had some serious drawbacks which tended to make it an institution far from a perfect social or political system. The mass of the people had no guaranteed rights and were virtually at the mercy of their lords, as the nobles were also the magistrates of the fiefs, and the feudal barons, safe in their fortified castles, oppressed the people in a grievous manner, as they had no redress whatsoever, they being unable to reach the king, the nominal overlord of the feudal barons. Feudal government also retarded the growth of nationality, as it tended to foster isolation. The kingdoms were simply a number of independent principalities, and as the exclusiveness of the

system prevented any one not a noble from becoming the holder of a fief, the lines between the different classes of society were sharply drawn, and it was not until the lower classes had gradually taken from the aristocracy their unfair privileges and distinctions that a better form of society was established.

328. The Towns and Feudalism. — The towns were not drawn into the system of feudalism without opposition, and although in time they were compelled to acknowledge the sovereignty of some feudal lord, the municipal organisation,—which was in opposition to the principal idea upon which rested feudalism, the latter being political power based upon ownership of land,—or at least a part of its features, was preserved even until after the collapse of feudalism.

The Guild System constituted a semi-feudal social organisation, of which, however, not ownership of land, but property accumulated in the pursuit of trade and industry was the basis. The social gradation of the citizens of the towns was just as precisely differentiated as was that of the landowners and freemen in the country, and the guild system grew to be an important factor in the municipal organisation, the government of the town becoming representative of the influence of the associated guilds, as every citizen had to be a member of one of the guilds.

329. The City Leagues.—The City Leagues were confederations of towns, organised mainly for

the purpose of securing their trade, which was being endangered by the existing disorderly conditions and the general insecurity of the times. From this protective association the city leagues developed into principalities with practically sovereign powers, the disintegrating influence of the feudal system rendering the development possible, and the city leagues exercised the authority of states, making treaties, entering into alliances, deciding questions of peace and war, and collecting customs, notwithstanding the fact that they were still, nominally at least, subject to the control of the emperor.

The two most important city leagues were the Hanseatic and the Rhenish, the former at one time consisting of nearly ninety cities about Lübeck and Hamburg, the latter including seventy towns, Mainz and Worms being the leaders in the organisation. The leagues prospered for about three hundred years, and practically controlled the trade of northern Europe, but the jealousy of rival cities, the animosity of kings, and the drawing together of feudal sovereignties into strong territorial monarchies, with the increased security resulting therefrom, also the transposition of the old routes of trade by the discoveries marking the fifteenth century, and, lastly, the great expense connected with the membership in the league, because of its far-reaching ambitions, formed the principal influential factors which tended to decrease the power and usefulness of

the leagues, and they were finally dissolved about the middle of the seventeenth century.

330. The Influence of the Church and the Empire upon the Feudal States.—The influence of the Roman Catholic Church and of the Holy Roman Empire served to counterbalance the disintegrating tendency of the feudal system. The unifying influence of the Church was that characteristic of its own organisation which fostered unity and retarded disintegration. The Catholic faith having been accepted by the conquering Teutons, the Church established its ecclesiastical representatives among them, but although it thus became closely associated with the new political system of feudalism, the priests acknowledged allegiance to Rome only, thus preserving at all times the internal unity of the Church.

The laws of the Church, which were transmitted to the people through the decisions of the ecclesiastical courts, and the courts of the bishops who were feudal lords, had retained much of the civil law of Rome and did not change as the divers customs and practices in vogue among the different states, so that the influence which tended to unify the law acted in the identical way upon the political organisation. This tendency of the Church was helpful in the creation of the Holy Roman Empire, as the establishing of greater political units was only a step further in the policy of the Church itself, while actual participation in temporal affairs seemed to confirm the prerogative

claimed by the Church of Rome, namely that of spiritual sovereignty over all kings.

The Holy Roman Empire also exercised an influence towards unity, not only through the conception of political completeness, though it was often but a shadow of the unity suggested by the title of its emperors, but also through the diffusion of Roman law, which rendered the empire more than a passive witness to the transformations which took place, when out of the feudal system, aided by these unifying influences and through the centralisation of feudal ownership, were evolved the large territorial monarchies.

331. **The Barbaric Codes.**—Under the Barbaric Codes we described the statements of law prepared by various barbarian rulers, all of whom drew from Roman law as from their principal source of information, and intended the codes at first for their Roman subjects. In time these provisions of these codes crept into the codes of native law, and the codes issued by some later rulers contained summaries of native customs as well as of Roman principles.

The "Lex Romana Visigothorum," drawn up by order of Alaric II., which is known as the "Brevarium Alaricanum," exerted the greatest influence of any of the barbaric codes, as it was established in France and then found its way into England and Germany, where it remained the principal source of Roman law for some time.

332. **The Corpus Juris Civilis.**—Under the "Cor-

pus Juris Civilis" is understood the code published by direction of the emperor Justinian, as related before. In the fusion of many mixed elements, in Italy, brought about by the political and commercial contact, as well as by intermarriage, the Teutonic laws offered very little suitable and useful material for practice, as their conceptions of personal right were hardly adaptable to the conditions created by the unification of interests and mixture of bloods. The need of a more practical law led to the rediscovery of Justinian's code, which seemed to offer the exact provisions that were required to meet the changed conditions, leaving no room for doubt, and constituted a code as satisfactory in comparison to the Teutonic principles as had been the Jus Gentium when contrasted with the Jus Civile as a source of law for the foreign subjects of Rome.

The study of Roman law spread rapidly throughout Europe, leading to the establishing of many universities.

333. Effect on the Institutions and Laws of the Continent.—The general and rapid spread of the study of Roman law was proof of the existence of a necessity for the same. Its immediate result was the growing up of a body of accomplished lawyers, who gradually assumed the judiciary positions which hitherto had been occupied by hereditary officials.

In the Corpus Juris Civilis Europe received a common commercial law, and the Roman law was

embodied in most of the legal systems of the continent, even the laws of England, while substantially her own, showing an influence, more or less marked, of the study of the Roman law which had been carried on for more than three centuries.

In France the principles of Roman law constituted the basis for all decisions of the royal courts, whose deliberations were influenced by the assistance of the *legistes*, jurists well versed in the Roman law.

The imperfections of the judicial system of Germany also led to the acceptance of the Roman law, because of the insistence of the litigants, who were dissatisfied with the decisions given by the popular courts, whose members were not learned in the science of jurisprudence.

Roman law became prevalent not by legislation but by the accumulation of decisions of the courts, based upon it in the absence of definite and conclusive provisions of the native laws, Roman law growing to be regarded as a supplementary common law of the land. This practice served to establish a jurisprudence which developed the material to be embodied in the law to be finally accepted, after the centralisation of the feudal sovereignties, with their various laws and customs, had been effected.

334. Local and Unifying Influences.—Under the feudal system the different principalities, being practically independent, had developed their own

practice of law and custom, and these widely differing local systems were brought into France after the process of centralisation had been completed, and thus came under the influence of the unifying tendency of the royal jurisdiction. The effect of this unifying influence was for a long time confined to the procedure of legal practice rather than the constituent principles of the local laws, the methods in vogue at the royal courts, to which appeals were now possible in all cases, becoming the model for the local courts, but the royal judges still continued to base their decisions in individual cases upon the law of the respective district from which they had been originally referred to the royal court. Gradually, however, local custom and justice began to shape itself after the standard set by the king's courts, and the local courts employed lawyers versed in Roman law, upon which principally rested the royal decisions, while the officers of the crown endeavoured within their own sphere of influence to bring the law and practice into more distinctly uniform shape.

Even before the Roman law had become the common law of France, some districts had accepted it into their own courts.

335. Conditions in Germany.—Germany lacked the solid unity which characterised the political organisation of France, Spain, or England, after the process of centralisation had been completed, and remained, even after the collapse of feudalism,

a confederation much less homogeneous, the German emperors, instead of endeavouring to build up a strong centralised monarchy, losing their opportunities for this accomplishment by the pursuit of the phantom of world-empire, suggested by their coronation as emperors of the Holy Roman Empire.

The introduction of the Roman law in Germany was the consequence of the decay of the judicial system and not of the defects inherent in German law. The popular courts having been superseded by courts presided over by single judges, who were trained either in Italian schools, or in German universities, in which the Roman law of the Italian schools was being taught, Roman law took the place of the native law, not because it was in itself a better law, but because it was a law more scientific. However, the law received in Germany was not the civil law of Rome, but that of Italy, being founded upon the Usus Modernus Pandectarum, a scientific adaptation of Roman canon and Lombard law. While Roman law was prevalent in cases involving criminal law, inheritance, and contract, German law was applied in cases of family litigations, and also wherever the changes in relationship and association became a matter for the application of the law.

336. The Roman Law in England. — While in England the Roman law had actually been administered during the period of subjection of the island to Roman rule, and the study of Roman

law had been continued for more than three centuries, the strength of its centralised government and the separation from the continent served to promote the development of a practical and efficient native law, to the exclusion of Roman law. This exclusion, however, was not complete, as some marks of the influence of Roman law are shown clearly not only in the works of early writers of legal texts, but also in many of the laws of England, the civil law of Rome having frequently been drawn upon to supplement the native law. The greater portion of England's law is her own, without question, the Roman law having supplied only some modifications of procedure and form rather than of principle.

B—The Papal Power

337. The Church in the Middle Ages.—We may say there were two great institutions in the society of the Middle Ages, namely the Church, and Feudalism. We now come to the consideration of the growth of the Church and of the claim of the Papacy to supremacy both in spiritual and temporal affairs. Its supremacy in spiritual matters was generally acknowledged throughout the West of Europe as early as in the sixth century. The bishops of Rome claimed to be above the other three bishops, those of Constantinople, Alexandria, and Antioch, basing this claim on several alleged grounds, chief of which was that the Church of

Rome had been founded by St. Peter himself, and that the supreme authority had been given to St. Peter by Christ with the keys of the kingdom of heaven, and the words, "feed my sheep; . . . feed my lambs," which authority they claimed was transmitted to the successors of St. Peter. This supremacy of the Pope in spiritual matters was universally respected until the nations of northern Europe revolted, in the sixteenth century, when they separated themselves from the ancient ecclesiastical empire. The fact that the Pope was appealed to for a decision in temporal affairs, especially the part taken by Pope Zacharias in the deposing of the last Merovingian king of the Franks, and the elevation of Pepin to the kingly power, formed a precedent upon which they afterwards based their claim to supremacy in temporal matters, which however was never fully and willingly admitted by the secular rulers of Europe. The temporal sovereignty of the popes continued for nearly eleven hundred years (from A.D. 752, when Pepin was crowned King of the Franks, until A.D. 1870, when the French monarchy was overthrown and the support of France withdrawn from Rome. Italy then proclaimed Rome a portion of the kingdom, and an Italian army occupied the city).

The awe inspired by the name and prestige of imperial Rome greatly favoured the claim of the popes from the very first. The Roman bishops occupied the geographical and political centre of

the world, which gained for them a great advantage over the other bishops. It was not deemed incongruous that the Roman bishops should be appealed to for guidance and command in spiritual matters, as all commands in temporal matters went forth from Rome. This sentiment greatly facilitated the acknowledgment of the preëminence of the Roman bishops over the others in dignity and authority. The advantage thus gained was not lost when the importance of Rome was diminished and the seat of the emperor was transferred to Constantinople by Constantine, and the popes continued to gradually increase their influence. During the invasions of the barbarians the prestige of the Pope was greatly enhanced by the successful intercessions in behalf of the endangered city, by which Attila was persuaded to turn back and spare Rome, while even the barbaric Genseric agreed to refrain from taking the lives of the Romans. Thus, when the emperors, the natural defenders of the capital, were unable to protect it, the head of the Church succeeded, through the reverence inspired by his holy office, in rendering services so valuable that they naturally tended to increase the honour and dignity of the Pope. The missionary zeal of the Church of Rome also helped to gain adherents. The many churches founded looked upon the occupant of the papal chair with reverence and grateful loyalty.

338. The Iconoclasts.—The Iconoclasts were a

strong party of reformers that arose in the Eastern Empire in the eighth century. They opposed the use and honour or worship of images or pictures (icons), with which even long before the seventh century the Eastern as well as the Western churches had become crowded. The controversy about the worship of images, known in history as the Iconoclastic controversy, began with the edict against images of the Eastern emperor Leo the Isaurian, in 726, and continued until the middle of the ninth century. Leo issued this edict after having cleared all Greek churches of the images, but the bishop of Rome not only opposed the execution of the edict, but cut off the Eastern emperor and all the Iconoclastical churches from communion with the Catholic Church by the ban of excommunication. The dispute was continued by various successors of Emperor Leo, and the Iconoclast emperors treated those who honoured images with great cruelty.

In 842 all the images had been restored in the Eastern churches, but by this time there had arisen other causes of alienation, and the breach between the two divisions of Christendom could not be healed. Finally the separation became permanent in the latter half of the eleventh century, when the Eastern Church became known as the Greek, Byzantine, or Eastern; the Roman as the Latin, Roman, or Catholic Church.

339. The Emperor and the Pope.—There were three different theories of the relation of the World-

King, the Emperor, and the World-Priest, the Pope. Arguments from the scriptures and from history were used liberally to defend the various views, but the differences of opinion were unsurmountable and the history succeeding the establishment of the papal power is a record of a long continued struggle between the Pope and the emperor, which was the result of their attempts to put into practice some of the irreconcilable theories. The first theory asserted that both the Pope and the emperor were independently commissioned by God, the Pope to rule the spirits, the emperor to rule the bodies of men. Thus, both reigning by divine right, neither was elevated above the other, and they were to coöperate and help each other. The duty of the emperor was the maintenance of order and the protection of the Church, and he was to bear the sword in defending the Church against all heretics and disturbers of the peace and unity of the Church, and for the purpose of executing its decrees. The first theory advocated an alliance between the Church and the State. The second theory, which was held by the imperial party, was that the emperor was superior to the Pope. In support of this theory they quoted Christ's payment of tribute money, and his submission to the decision of the Roman tribunal. They also claimed that the fact that the popes received gifts from the various rulers made them vassals of the emperors. The theory of the papal party maintained that temporal authority

was subordinate to the spiritual. They again quoted from the scriptures various passages favouring their point of view. So for instance: "But he that is spiritual judges all things, yet he himself is judged of no man"; "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant." The two swords given by Christ to St. Peter were also held to signify that he was endowed with both spiritual and civil authority. The relationship of the sun and moon, the soul and the body, were also used in support of the theory. The argument founded upon the gifts to the popes was met with the quotation of the fact that Charlemagne had received the crown from the hands of the Pope.

Although the beginning of the temporal power of the Papacy falls into the eighth century, it was not fully established until Gregory VII., better known as Hildebrand, occupied the papal chair (1073–1085). His plans toward the establishment of the universal spiritual and temporal sovereignty of the Pope met with strong opposition from the German emperor, and the struggle was continued by his successors, until the strife culminated in the ruin of the house of Hohenstaufen, which marked the final triumph of the Papacy. In the thirteenth century almost all the kings and princes of Europe looked upon the Pope as upon their overlord. During the thirteenth and

fourteenth centuries the struggle was renewed, but the temporal authority of the popes now began to decline rapidly, and when two rival popes set themselves up as rightful successors of St. Peter, men were led to question the claims and the infallibility of both, the result being the destruction of the reverence which had once been felt for the Holy See. Although the struggle was carried on at different times and in various countries, the popes were never again able to regain the influence they had wielded in the thirteenth century. In the eighteenth century the possessions of the popes began to grow smaller, the largest part of the papal states was annexed to Italy in 1860, and Rome and the neighbouring districts, representing the last remnant of the possessions of the Church, were annexed to Italy in 1870.

340. Chivalry.—Chivalry grew out of feudalism and has very aptly been defined as its brightest flower. It was an institution, or order, the members of which, called knights, were pledged to defend the Church and the weak and oppressed. The germs of the system may be found before the time of Charlemagne, but it did not assume distinct form until the eleventh century, and it ceased to exist when feudal society passed away. Chivalry had its origin in two peculiarities of the customs and instincts of the Gothic races, namely, the love for feats of arms and adventure, and the high regard and delicate gallantry of the Teutons

toward the female sex. The influence of the sentiments of compassion and sympathy with the oppressed and unfortunate, which were awakened by Christianity, aided in giving shape and character to the institution.

There are many conflicting opinions as to the influence of chivalry, which was exercised for some centuries on the manners, habits, thoughts, and sentiments of men in all the countries of western Europe. Its chief defect was the exclusive, aristocratic tendencies, which made the knights look upon the lower classes with indifference and contempt, but it cannot be denied that in many respects the influence of chivalry must have been good and ennobling, because the ideal of chivalry was lofty, pure, and generous. The virtues held essential to the knightly character were loyalty, courtesy, munificence, and valour, and these ideas softened warfare in a barbarous age, by teaching humanity and courtesy to enemies, and indulgence to prisoners. It was social death to a knight to break an engagement to the feudal lord, to a lady or to a friend, and this scrupulous adherence to one's word and to all engagements was a characteristic quality in an age when the obligations of honour were otherwise likely to be regarded as of little importance. Chivalry also helped to lift the sentiment of respect for the gentler sex into that reverence for womanhood which forms a potent characteristic of the present age, and it placed woman in her proper station as

the equal and companion of man, by making her the object of chivalrous attention. However, the morals of chivalry were often far from pure, and a bad influence was exercised by a spirit of pride and revenge, and disdain for the arts of peace and industry. This influence notwithstanding, chivalry did much towards producing that representative type, the "gentleman" of to-day, who is thus called in order to designate him as a "knightly and Christian character," a representative of the high-toned institution of the days of the crusades.

Every nobleman was required to learn the use of arms by serving an apprenticeship of from five to seven years. Generally he was attached to some knight, in whose castle he was educated along with the members of the family in military arts and feudal etiquette. At first he was named a page, in which capacity he attended the ladies of the castle, followed them in their walks, or when hunting or hawking. At the age of fourteen the page became a squire. He was now attached to some knight and it became his duty to follow his lord into battle or to the tournament, leading the war horse. At the age of twenty-one the squire was made a knight. His master girded him with a sword and struck him with the flat of his sword on the shoulder, declaring him a knight. Later many rites were added to this ceremony by the clergy, all of a religious character.

The favourite amusement of the age of chivalry

was the tournaments. They were celebrated on occasions of coronations, victories, royal marriages, etc., and took place in the lists, a space roped or railed off in an oval form. The open spaces at each end were filled with galleries for the ladies and noble spectators. As a rule only knights known to fame and of approved valour were permitted to participate in the tournaments, though sometimes a stranger knight was allowed to enter the lists without first divulging his name. The combat was generally with lances, on the points of which were fixed pieces of wood, and the victory was the knight's who succeeded in unhorsing his antagonist, or who broke the greatest number of lances. The tournament continued to be a favourite diversion even after the spirit of chivalry had declined in Europe, but the frequent fatal results finally effected the abolition of the sport.

C—The Norman Conquest

341. The Normans.—The Normans were the descendants of the Northmen, or Scandinavians, who settled in France (Normandy) in 911, under their leader Rollo. The duchy of Normandy, founded by Rollo, grew into great power and prosperity, until it was reckoned as one of the chief states of western Europe. King Edward, the last king of the English of the old West-Saxon dynasty, was a kinsman of William, the Duke of Normandy. It seems that at one time in his life

he made a promise to Duke William that, as he had no children, William should succeed him on the throne of England.

When King Edward died, in 1066, the English people gave the crown to Earl Harold. William of Normandy demanded of Harold that he surrender to him the usurped throne and threatened to invade England if he refused compliance. Harold answered the threat by expelling the Normans from the country and collecting a fleet and an army for the defence of his kingdom. William then sent to the Pope certain charges against Harold, and promised, if the Pope would give him his support, to put the Church of England under control of Rome, in return for the papal support and sanction. The Pope gave him his blessing on those terms and William collected his troops for the invasion. In the meantime King Harold was threatened from the north by his traitor-brother Tostig, who led the Danes into England. Harold was awaiting the attack of William on the southern shores of England, when Hardrada, King of Norway, and Tostig suddenly landed on the coast of Yorkshire and took the city of York. Harold hastened to the north, and meeting the invaders at Stamford Bridge, administered to them a crushing defeat. On the day of this battle William landed in the south and began ravaging the country. By forced marches Harold hastened south, and although he had been deserted by some of his troops he

nevertheless decided to risk a battle, without waiting to collect fresh troops or allowing his army to recuperate. He met the forces at Hastings, 1066, on the 14th of October. The battle raged from morning till late in the afternoon, and as the English kept themselves on the defensive in a very good position, the Normans were unable to gain any advantage. Some chroniclers say that the Normans finally caused the English to leave their position by feigning flight, and that they then succeeded in overpowering them, but it is more likely that the defeat of the English must be ascribed to the lack of proper command on the afternoon of the memorable battle, Harold having been wounded, and in the end the Normans gained a decisive victory. Harold and both his brothers were slain, and William became King of England.

After establishing himself in power, William at once began to fulfil the promises he had made to the nobles who had aided him in his enterprise, by distributing among them the unredeemed estates of the English nobles who had fought against him at Hastings, and the lands later confiscated from the participants in subsequent uprisings. In distributing the lands William gave to none of his lords continuous tracts of lands, but several scattered estates instead, in order to prevent all concentration of property or power in the hands of a vassal. He also required of all sub-vassals, in addition to their oath of allegiance to their

lord, an oath of fealty to the crown, which was a most important modification of the feudal custom. He also denied to the holders of fiefs the right to make laws and to coin money. By these wise restrictions he saved England from the many petty wars which were distracting almost every other country of Europe.

342. Effects of the Norman Conquest.—The Norman conquest exercised a great influence upon the history of England not only because of the political changes brought about by William the Conqueror. The first and most important result was the establishment of a strong centralised government. The second was the founding of a feudal aristocracy. The third was the bringing of England into closer contact with the rest of Europe, which influenced her progress in art, science, and general culture.

D—The Crusades

343. Introductory.—The Crusades form one of the most conspicuous examples in all history of the truth of Cowper's line, "God moves in a mysterious way his wonders to perform." Out of the disasters and degradations consequent upon the continental upheavals evoked by the fanaticism of the age were wrought out good and progress in the end. After the crusades comes a period marking the culmination and the beginning of the end of the absolute control of the Papacy and of

papal prestige. While the crusades postponed, they did not avert the danger from the Turks; the latter recovered their sway and extended their rule till the fall of Constantinople.

344. Europe in the Year 1000.—At the end of the tenth century the great kingdoms of mediæval Europe were beginning to assume a definite shape. The kingdom of the Western Franks passed from the weak descendants of Charlemagne to those of Hugh Capet; in Spain the Christian kingdoms were steadily growing in power, and the Caliphate of Cordova was slowly decaying. The crown of Lombardy was annexed to the German realm, Burgundy following. The kingdom of the Eastern Franks entered into its more distinctly German phase during the reign of the three Ottos, and the German kings made good their claim to the imperial title, it being the ambition of every German king to be crowned emperor of the Romans. Ten years before the year 1000 all Christendom became alarmed, as it was believed that the Day of Judgment would come with that year. However, that year came and passed; but the terror was revived thirty years later at the approach of the thousandth anniversary of the Crucifixion. When the threatening cloud disappeared, a passion of piety seems to have seized all classes, and the pilgrimages, which it had been customary from an early period for believers to make to the Holy Land, now became very numerous.

While the Saracens remained masters of Palestine, they usually pursued an enlightened policy toward the pilgrims, and even encouraged them as a source of revenue, each pilgrim having to pay a toll before he was permitted to enter the gates of Jerusalem. But when the Seljukian Turks, a prominent Tartar tribe, in the middle of the eleventh century, became masters of Asia Minor and Syria, the Christians, whether residents or pilgrims, were subjected to the most cruel treatment, and the churches of Jerusalem were, in some cases, destroyed or turned into stables. The news of the profanation of the churches, and the indignities and insults to which the Christians were being subjected, was brought back to Europe by the pilgrims and produced a deep feeling of indignation throughout western Europe. Thus it was that the pilgrim was transformed into a warrior, the sentiment gaining ground rapidly that if it was meritorious to make a pilgrimage to the Holy Land, it would be an act even more pious to check the progress of the hated religion of Mohammed and to wrest the sacred spot from the desecration of the Moslems. This religious feeling was the principal cause of the crusades, but there was still another cause not to be overlooked. This was the restless and adventurous spirit of the Teutonic peoples. The feudal knights and lords were instantly ready to enlist themselves in the enterprise, as it agreed fully with their martial feelings.

345. Peter the Hermit.—Peter the Hermit was a native of Amiens in Picardy, and he forsook his wife and laid aside the sword he had wielded in the service of the counts of Boulogne in order to become a monk. After having made a pilgrimage to Jerusalem, and having there witnessed the atrocities perpetrated by the Turks, he became possessed with the idea that he was selected by Heaven to deliver the Holy Land from the hands of the infidels. After his return to Europe he hastened to Rome and there found in Pope Urban II. a ready listener to his bold project. Urban bestowed his blessing on the fervent enthusiast, and Peter travelled through Italy, France, and a part of Germany, to proclaim the sacred duty of delivering the sepulchre of Christ from the hands of the Moslems. He was dwarfish in stature and mean in person, but his eloquence was ready, even if it may have been rude, and he never failed to stir the conscience and rouse the wrath of his hearers with his recital of the horrors he had himself witnessed. In 1094 the cause was openly taken up by the Pope and a council was called at Clermont in 1095, at which it was decided to begin the first expedition in the spring of the following year. However, the impatience of the multitudes, stirred up by the frenzied preachings of Peter the Hermit, grew too violent, and long before the time appointed for the start they gathered on the eastern frontiers of France, and urged Peter the Hermit to

take the command, as the original preacher of the enterprise.

346. The First Crusade.—Thus it came about that early in the year 1096 Peter the Hermit, at the head of about 80,000 people, who were too impatient to await the start of the main army, which was to be made in August of the same year, started on the march toward the East. They took the route through Germany, Hungary, Bulgaria, and Thrace, but, being without organisation and able leadership, they committed the most dreadful devastations in the countries through which they passed, and thousands of the Crusaders fell in the battles with the enraged natives, while many died of starvation and exposure. The remnants of the band crossed the Bosphorus, but were surprised by the Turks and cut to pieces, Peter the Hermit escaping and returning to Constantinople, where he awaited the arrival of the main army. None of the sovereigns took part in the first crusade, but the feudal chiefs, each at the head of his own vassals, ranged themselves under their distinguished leaders, among whom were Godfrey of Bouillon, the Duke of Lorraine, and Tancred, called the "mirror of knighthood," Robert, the Duke of Normandy, and others. Six separate armies were formed and they crossed Europe by various routes, reassembling again at Constantinople. There they were joined by Peter the Hermit and the remnants of the band which he had led into

Asia Minor. The army numbered about 300,000 men and many of this number were full-mailed knights. The first movement was against Nicæa, in Asia Minor, which place was captured by the Crusaders, who then started on their march to Antioch, over land made a waste by the Turks. At Dorylæum they met a large force of Turkish cavalry and a battle was fought which ended in the victory of the Crusaders, although at first the Turks were gaining many advantages. Hundreds died on the march to Antioch, and the horses dropped in such numbers that 25,000 knights were dismounted and had to trudge along carrying the heavy weight of their armour. The Crusaders then besieged Antioch, and after a siege of seven months, during which they suffered famine and pestilence, the city was finally taken by the treachery of a Syrian officer. After the taking of the city the Crusaders themselves were besieged by a large army of Mohammedans, and they again suffered much through famine, but finally succeeded by a bold sally in overthrowing the Moslems. Of the great army of the Crusaders now only about 25,000 remained, and of these only a few thousand were mounted. This force marched to Jerusalem, which in the meantime had been recaptured by the Saracens, and took the city by storm, A.D. 1099. A terrible slaughter took place, lasting for seven days, at the end of which scarcely any of the Moslems remained alive. The Christians then established the Latin Kingdom of Jerusalem.

347. The Second Crusade.—After the fall of Odessa and the slaughter of the Christian inhabitants, in 1145, St. Bernard, the son of a nobleman, and abbot of the monastery of Clairvaux, began to preach a new crusade, and succeeded in enlisting in the enterprise the two foremost sovereigns of the age, Conrad II., Emperor of Germany, and Louis VII., of France. The scenes of the opening of the first crusade were now repeated, and an army of 300,000 was ready for the march in 1147, but in Asia Minor the armies distintegrated and the crusade came to an end without having accomplished anything.

348. The Great Militant Orders. — The three great military and religious orders were known as the Hospitalers, the Templars, and the Teutonic Knights.

The Hospitalers took their name from the fact that their organisation was formed among the hospitals of the monks of St. John, at Jerusalem; the Templars were so called because one of the buildings of the brotherhood occupied the site of Solomon's temple; the Teutonic Knights had their origin in an association of philanthropic Germans, the immediate object of the society being the relief of the wounded and sick German warriors in the trenches before Acre, which city the Crusaders were then besieging. The object of the Hospitalers and of the Templars was also the care of the sick and wounded, the guarding of the holy places, and the defence of the cross.

The fraternities rose to great military fame and they were joined by the most illustrious knights of the West. The orders were the recipients of many gifts from the pious, and in time acquired great wealth, gaining numerous foundations in Europe as well as in Asia.

The Teutonic Knights were raised to knighthood by Frederick Barbarossa, and the order entered on a remarkable career, first against the infidels in Asia, and then against the pagans of northern Europe.

349. The Third Crusade.—The three leaders of the third crusade were Frederick I., surnamed Barbarossa, of the line of the Hohenstaufens, Philip Augustus of France, and Richard I. of England, called "Cœur de Lion" (the Lion-hearted).

Frederick Barbarossa was the most noted emperor of the Holy Roman Empire. He succeeded Conrad III. as king of Germany in 1152, and was crowned emperor in 1155. He joined the third crusade in 1189, and led a well-disciplined army of one hundred thousand men by the overland route into Asia Minor. He was drowned in the river Kalykadnos, and his army, being without a leader, melted away, and the greater part returned to Germany.

Philip Augustus succeeded Louis VII. as King of France in 1180. He combined his forces with those of Richard I., the "Lion-hearted," and started on the third crusade in 1190. The

armies went by sea and reached the destination safely, but their effectiveness was prevented by a quarrel which broke out between the two kings. On the way Richard conquered Cyprus and made of it a Christian kingdom, which was to be a strong defence for many years against the Mohammedans. Before the armies had reached Syria, the Christians there had rallied and were laying siege to Acre. Here the armies of Richard and Philip were joined by the remnants of the army of Frederick Barbarossa, and they at once began to prosecute the siege with much vigour. Saladin attempted in vain to relieve Acre, and a number of battles were fought on the plains around the city between the Crusaders and the Moslems. After a siege of twenty-three months the city was taken, but after the capture Philip returned home. Richard, after engaging in many adventurous undertakings without accomplishing much, sailed away. He was taken prisoner in Austria by Duke Leopold, and did not return to England until 1193, when he was released upon the payment of a large ransom.

The capture of Acre was hailed by the Christians as a good omen of the recovery of Jerusalem, but this hope vanished with the retirement of the king of France from the expedition. Richard remained and continued the struggle for two years with varying success. He took the city of Jaffa, but did not wish to use the advantage gained except to gain better terms from the enemy, and finally a truce of three years and eight months

was agreed upon. Ascalon was to be dismantled, but the Christians were to remain in possession of Jaffa and Tyre, with the country lying between these cities, and the pilgrims were to have free access to Jerusalem. Thus the third crusade also proved a failure, as the capture of Acre was not important enough to repay for the large expenditure of money, effort, and life which had been made.

350. The Children's and Minor Crusades.—The epidemic of fanaticism that agitated Europe seized upon the children in the interval between the fourth and fifth crusade and resulted in what is known as the children's crusade, in 1212. The leader was a French boy, about twelve years of age, named Stephen, who had become persuaded that Christ had commanded him to lead a crusade of children to the rescue of the Holy Sepulchre. In the summer of 1212 about fifty thousand children, mostly German, crossed the Alps. This number gradually melted away by deaths, desertions, and seizures, and only a small number reached Brundusium, whence two or three thousand of the children sailed away, never to be heard from again. The French children fared even worse. Thirty thousand of them joined in the march towards Marseilles, from which port about five thousand sailed away, were betrayed, and sold as slaves in the Mohammedan slave markets.

Of the subsequent crusades several were not directed towards the Holy Land at all, and the

others failed to accomplish anything tangible. In 1291 Acre was taken by the Mamelukes, and the whole country again came under the rule of the Mohammedans.

351. Effects of the Crusades.—The effects of the crusades were great and varied. They did much to increase the power of the Papacy, and added to the wealth of the Church. The militant orders owed their existence wholly to the crusades. The crusades also helped to destroy feudalism. The lords often sold their estates, rights, privileges, and other feudal possessions, in order to get enough money to enable them to take part in a crusade, and the creation of a new nobility was thus facilitated. They diminished the number of feudal subjects, and created a demand for free labour, which resulted in the elevation of the serfs into the class of free labourers. The effect of the crusades upon commerce was most marked. Ship-building and commerce were largely increased and many new articles of merchandise were introduced into Europe, as the Crusaders brought from the East the knowledge of many products and processes not before known in western Europe. The crusades also gave a strong impetus to literary activity, as many histories and poems were written about them, and the literary products of Chivalry may be ascribed to the same cause. The knowledge of Europe was generally increased, especially in practical farming, as the Europeans had much to learn in that respect from the Arabs;

also in medicine and chemistry, mathematics, and astronomy. Most important of all influences may be said to be the general enlargement of the intellectual horizon of Europe, caused by travel in foreign lands, and by contact with people who had a finer and higher civilisation than that of the western Europeans. Lastly the increase of geographical knowledge may be mentioned, as the crusades brought experience in travel and practical knowledge of larger territories, so that an active interest was aroused in the study of geography. The curiosity awakened by the news of new regions caused the undertaking of many journeys of discovery, and even the spirit of maritime enterprise which resulted in the voyages of Columbus, Vasco da Gama, and Magellan can be traced back to the influence of the crusades.

352. The Popes Supreme; Decline of their Temporal Power.—Gregory VII. (Hildebrand) was Pope from 1073 until 1085. He was of obscure origin, entered a monastery, and in 1049 was invited to Rome as an adviser to the Pope. He was created a cardinal in 1050 and virtually conducted the temporal policy of the Papacy during the occupancy of the papal chair by Nicholas II. and Alexander II., succeeding the latter in 1073. In 1075 he issued the famous edict prohibiting ecclesiastics to do homage to a temporal lord, specifying that they should receive the investitures from the hands of the Pope. In 1076 he cited Henry IV. of Germany to Rome, to

answer the charge of simony, sacrilege, and oppression. Henry became enraged at this and declared Gregory deposed, but Gregory retaliated by excommunicating Henry, who was suspended from the royal office by the disaffected German princes; but Henry did penance before the Pope at Canossa, in 1077, and received conditional absolution. Later the excommunication was renewed and a war broke out.

In 1080 Rudolf of Swabia was put forward by the papal party as king but he was defeated by Henry, who appointed Clement III. as Anti-Pope, captured Rome in 1084, and besieged Gregory in his castle. Gregory was rescued by Robert Guiscard, but was forced into exile, where he died in 1085.

The object which Gregory had sought to accomplish was to establish the supremacy of the Papacy within the Church and of the Church over the state. These great claims were only partly realised by him. The successes he attained were the establishing of the custom of sending papal delegates to all parts of Europe; the acknowledgment of his superior authority over that of the council; his destruction of the independence of the bishops, by giving the clergy the right to appeal from their decisions to the Pope; his enforcement of celibacy among the clergy; and finally the freeing of the papal power of all interferences, either imperial or Roman, by establishing the School of Cardinals. He thus formulated the

claims of the Papacy to absolute power and outlined its future policy.

In the twelfth century took place the fierce struggle between the emperor and the Popes for supremacy. When Innocent III. became Pope, in 1198, he continued the policy of Gregory VII. and made it the chief purpose of his ecclesiastical policy to vindicate the claim of the supremacy of the Church over the state. He was an able jurist, and endeavoured to reduce all the claims of the Papacy to a legal basis. How far reaching was his authority may be illustrated by the fact that he forced Philip Augustus of France to take back the wife he had divorced, Ingeburga of Denmark, in 1200. In 1202 he caused a crusade to be preached, the fourth, but the expedition was not aimed at the Holy Land, and resulted in the overthrow of the Greek Empire by the capture of Constantinople, and in the establishment of the Latin Empire, in 1204. He deposed Otto IV., the emperor of the Holy Roman Empire, and in 1215 crowned Frederick of Sicily as emperor. In 1213 he succeeded in compelling John, the king of England, to accept the nomination of Stephen Langton as Archbishop of Canterbury, and even to acknowledge the feudal sovereignty of the Pope by the payment of an annual tribute of one thousand marks.

Under Innocent III. many of the claims of the Papacy were realised and he won a victory in nearly every case pertaining to the temporal power

of the Pope. But by too frequent use of the interdict, this once formidable weapon lost much of its effectiveness, and at last the Papacy began to lose in spiritual powers, mostly on account of the Pope's political ambitions. He presided at the Lateran Council in 1215, which decreed that no one except a properly ordained priest could administer the sacrament, and the fact that the council dealt with some questions really reformatory in character shows his deep insight and sincerity as well as his exceptional ability.

A great crusade was decided upon by the council for the year 1217, but the Pope died at Perugia in 1216, while busily engaged on the preparations for the crusade.

353. The Great Schism.—The discontent of the Italians because of the removal of the seat of the Papacy to Avignon, where all the policies of the popes were brought under direct influence by the French kings, finally led to an open rupture, and the Italian selected a rival Pope in 1378. This year marked the beginning of the period of decline of the prestige of the Papacy. In 1409 a general council was called at Pisa, in order to settle the dispute, and the council deposed both popes and elected Alexander V. as the head of the Church. However, both of the deposed popes refused to lay down their authority, and so the world witnessed the unusual spectacle of three popes holding office at one and the same time. In 1414 another council was called at Constance. Two

of the popes were deposed, and one resigned, Cardinal Colonna becoming Pope, with the name of Martin V. Although to outward appearances the struggle had been brought to a close, and the Church was again united under one single head, the popes were now drawn into the political struggles of Italy, and presented the aspect of temporal rulers to such an extent that many were shocked at the activity of the popes in politics and complained that while the popes were entangled in the affairs of the world, they were neglecting their spiritual duties. The popes then lived in great magnificence, keeping a standing army and making war upon their enemies. The expenses of maintaining the papal Court became very heavy, and the contributions exacted from all the governments of Europe were made to constitute another cause for complaint, which, at the end of the fifteenth century, ended in a profound dissatisfaction with the Papacy and a distinct call for reform. The temporal princes of France, Germany, and England took advantage of the declining authority of the Papacy and freed themselves so far as political and governmental affairs were concerned from the influences of the popes, but, although the Papacy thus lost its temporal power, its spiritual supremacy was never questioned, and the popes remained the rightful arbiters in all spiritual matters.

E—The Turanian Power

354. The Mongols.—Genghis Khan, the most renowned leader of the Mongols, a fierce Tartar tribe which in the middle of the twelfth century was beginning to build up a new power, was born in Mongolia, A.D. 1156, and died in 1226. He was the son of a petty tribal chieftain, and proclaimed himself Khan of the Mongols in 1206, beginning a series of conquests which put under his rule a territory greater than had been the Persian and Roman empires. He conquered northern China by the capture of Peking in 1214, subjugated central Asia in 1217, and then led his barbarous hordes against Europe, ravaging the countries he traversed, and destroying the cities. His son invaded Russia and proceeded even as far as Germany, and under Kublai Khan the Mongol empire included the best part of Asia, besides a great portion of Europe. After the death of Kublai Khan the empire fell into disorder and was broken up into many small states. It was restored by Tamerlane, or Timour the Lame, who re-established the Mongol dominion. Tamerlane, who is said to have been a descendant of Genghis Khan, was born in 1333 and died in 1405. He re-united the Mongol territories in 1370, conquered Persia and central Asia, and in 1398 a greater part of India, and defeated the Sultan Bajazet I. at Ancyra (Angora) in 1402. While he was preparing for an invasion of China he died, in 1405. The Mongol

state lasted for three hundred years and was destroyed by the English in the nineteenth century. Tamerlane maintained a splendid court at Samarkand and the courts of the Great Moguls at Delhi and Agra are among the most brilliant traditions of the East.

355. Rise of the Ottoman Empire.—The Ottoman empire takes its name from its founder, Othman. Othman united under his rule various Turkish tribes which had been crowded into Asia Minor by the Mongol conquests, and established the most important and permanent sovereignty of the Tartars at the close of the thirteenth century. The Ottoman Turks, an offshoot of the Seljukian Turks, gained a foothold in Europe in 1353, when one of the factions at Constantinople called them to cross the Bosporus and to aid them in the fight against the Bulgarians. Once in the country, they maintained their ground and began to make conquests for themselves, just as the Angles and Saxons had done in England, and during the reign of Amurath I. gained possession of most of the country known at present as Turkey. The successor of Amurath, his son Bajazet, spread a great alarm over all Europe by the rapid advance of his arms, and the forces of Hungary, Germany, and France were united to stay his progress. The allies were defeated in a fierce battle fought at Nicopolis, in 1396. Bajazet then directed his forces against Constantinople, but was forced to recross the Bosporus and to hasten to Asia to

check the conquest of the Mongols. He was defeated at Ancyra in 1402, and the conquest of the Ottomans was checked for the short period of fifty years.

In 1453, Mohammed II., the Great, again landed an army of 200,000 men against Constantinople, which was defended by a small force of Greek soldiers. The siege was short and the city was captured in the same year, the emperor Constantine XI. meeting his death in the struggle. The rule of the Turks was now extended over the greater part of south-eastern Europe, and much of western Asia and northern Africa. The fall of Constantinople caused great dismay throughout Christendom, but no united effort was made to expel the invaders from European soil. However, in their progress westward the Turks were checked by the Hungarians on the continent, and in the Mediterranean by the Knights of St. John, who had established themselves on the island of Rhodes. Mohammed II. gained a foothold in Italy and established the crescent in Calabria, but after his death the limits of the Ottoman empire were never materially advanced.

F—Growth of the Towns

356. Relation of a City to its Overlord.—The Goths, Franks, and other Teutonic invaders were not used to city life, and the cities that had arisen in central Europe under Roman influence lost

much of their former importance and local freedom. In England, the Angles and Saxons seem to have almost destroyed them. In southern France, in Italy, and in Spain the cities escaped destruction, but the influence of the invasions was accountable for their decline. After the invaders had become settled, the cities began to revive and to regain something of their former importance, and new cities were founded to take the places of those destroyed. With the establishment of feudalism in Europe the cities became a part of the system, and in most cases the counts, who had been put at the head of the cities by Charles the Great, were able to assume a feudal proprietorship; in others, the cities became a part of the fief in which they happened to be situated. They were subject to all the duties incident to the system of feudalism, were compelled to pay a tribute to their lord, and whenever the lords were in need of funds, they naturally looked to the cities to supply them, as they were, on account of their manufactures and industries, the wealthiest members of the feudal system. These exactions in time became unendurable, and the cities revolted against their overlords, the struggle ending in what is known as the enfranchisement of the towns. In the meantime there had grown up in the cities a rich merchant class, commanding resources and means for carrying on the struggle, and many of the cities were placed in a position which enabled them to purchase, or wrest by

force of arms, charters from their lords. These charters did not give them complete independence, but while they still acknowledged the lords as suzerains, they gained the privilege of managing their own affairs. With the increase of their rights, the cities gained rapidly in strength and wealth, and some of them, especially in Italy, were able to free themselves entirely from dependence upon their lords, and became in effect independent states. Some of the German cities attained the same position, though in a less marked degree, but none of the French cities were able to rid themselves entirely of their feudal lords.

357. Rise of the Three Chief Italian Cities.—Venice was founded by refugees at the time of the incursions into Italy of the Huns, under Attila, in 452. In 697 the Dogate was established, the Doge being then elected by the people. Towards the end of the twelfth century the Great Council, consisting of four hundred and eighty members, usurped the right to elect the Doge. At the close of the thirteenth century the council declared itself to be hereditary. In order to check all opposition, the Great Council established a Council of Ten, with unlimited power. This council prevented all uprisings of the people and gave the city a stable and durable government such as was possessed by no other city in Italy. Venice came into possession of not only the islands of the eastern Mediterranean, but also of some

parts of the Balkan peninsula, and in Italy itself she conquered the cities of Treviso, Padua, Vicenza, and a few other places. In the fifteenth century Venice came into conflict with Milan, and from that time her power steadily diminished, especially as the discovery of the new path to India, around the Cape of Good Hope, by Vasco da Gama, caused much of the trade of Europe for the East to be conducted from ports on the Atlantic.

Genoa was the most formidable rival of Venice. The period of the greatness of Genoa dates from the year 1261, when the city aided the Greek emperor in regaining Constantinople. As a reward Genoa received the monopoly of the trade on the Black Sea. This brought the city into conflict with Venice, and for two hundred years their fleets contested for the supremacy of the sea. In 1380 the fleet of the Genoese was defeated by the Venetians at Chioggia, and from then on the power of Genoa declined and received the final blow after the capture of Constantinople by the Turks in 1453, when the ships of the Genoese were driven from the Black Sea and most of their trade with Asia Minor was broken up.

Florence, because of her inland location, could not engage in those naval enterprises which brought power and wealth to Venice and Genoa, but through the skill, enterprise, industry, and genius of her inhabitants she became the great manufacturing, financial, literary, and art centre

of the Middle Ages. Among her citizens are counted such illustrious men as Dante, Petrarch, Boccaccio, Machiavelli, Michael Angelo, Galileo, Amerigo Vespucci, and the Medici. Florence was the scene of continuous struggles between the Guelphs and Ghibellines (see section 379), in the thirteenth century. The family of the Medici, having grown rich, took advantage of these troubles and used their wealth to advance their political aspirations. Florence attained its greatest fame under Lorenzo the Magnificent, in 1470. The Medici were expelled in 1494, but were later recalled and became dukes of Florence. In 1590 the city became the capital of Tuscany. Florence enjoys a great reputation at the present time, on account of her superb palaces, her magnificent churches, museums, and universities.

358. The Hanseatic League.—The Hanseatic League was a confederation of about eighty of the most important German cities. This union was suggested by the need of mutual defence against piracy on sea, pillage on land, and the exactions of the nobles. In order to facilitate trade, the League established in different parts of the world trading-posts and warehouses. The four most noted centres of the trade of the Hanseatic League were the cities of Bruges, London, Bergen, and Novgorod. From A.D. 1350 until about 1500 the League monopolised the trade of, and practically ruled, north-western Europe.

The causes of the decline of the League were

the maritime discoveries of the fifteenth century, which changed the routes of trade in the North as well as those of the South; also the formation of strong governments, which gave the merchants the necessary protection on land and sea and thus partly destroyed the necessity for the existence of the League, doing away with one of the principal reasons that had brought about its foundation; and lastly the growing expense necessary for the maintenance of membership in the League, because of ambitious projects of the association. In the wars following the Reformation many of the members of the League fought on opposite sides, and with the growth of the strength of the government, the cities were losing their independent character and becoming component parts of the state to which they naturally belonged.

359. The Influence of the Cities upon Politics.—The cities were the centres of the industrial and commercial life of the Middle Ages, and laid the foundation of the system of international exchange and traffic which is a characteristic feature of modern civilisation. They exerted a great influence upon the development of Europe in art, politics, and commerce, and the commercial spirit that dominated the cities contributed much to the great intellectual movement known as the Revival of Learning, while municipal freedom was the germ of national liberty.

G—The Revival of Learning

360. Scholasticism.—Scholasticism was a fusion of Christianity and Aristotelian logic, and its chief feature was the application of the art of dialectics to questions of metaphysics and theology. In its later stages it might be defined as an effort to reconcile revelation and reason, faith and philosophy. The chief schoolmen were Albertus Magnus, Roger Bacon, Thomas Aquinas, and Duns Scotus.

Albertus Magnus was born in 1205, and died at Cologne in 1280. He was famous for his extensive learning, which gained for him the title "Doctor Universalis," and he wrote a number of works, mostly on natural science, which may be said to be a summing up of the learning of his time.

Roger Bacon was born about 1214; died at Oxford in 1292. His writings were declared heretical, and he spent several years in prison. In about 1265 he was invited by Pope Clement to write a treatise on the sciences, which resulted in his composing his chief work, the *Opus Majus*.

Thomas Aquinas was born in Italy in 1225; died at Terracina in 1274. He was surnamed "Doctor Angelicus," and wrote the *Summa Theologiæ*, which was republished by Pope Leo XIII. in 1883.

Duns Scotus was born at Dunse, Scotland, in about 1265, and died at Cologne in 1308. He

was the founder of the system called Scotism, as opposed to the system of Thomas Aquinas, called Thomism. He became a Franciscan friar, removed to Paris, where he was made regent of the university, and gained the title of "Doctor Subtilis." He died at Cologne while on a mission in the interest of his order. His name was used as an appellative, to denote a very learned man, and its application satirically to ignorant and stupid persons gave rise to its use in the present sense.

361. The Rise of the Universities.—The history of scholasticism is closely related to the history of the universities, which became a powerful agency in the revival of learning. The universities were expansions of the old cathedral and abbey schools, and the transformation was brought about largely through the reputation of the schoolmen, who attracted such multitudes of students that it was found necessary to reorganise the schools on a broader basis. The University of Paris was the first founded, then followed Bologna. Other important universities were those of Oxford, Cambridge, Prague, also Padua, Toulouse, Montpellier, and Salamanca.

362. Humanism.—A great impetus was given to the revival of the study of classical Greek which had been originated by the so-called "Humanists" in the beginning of the fourteenth century by the arrival in Italy of many Eastern scholars, who were leaving the crumbling Greek

empire and seeking new fields for their activity. They brought with them many valuable manuscripts of the old masters, which greatly added to the enthusiasm for the classical authors.

The wonderful revival of interest in the treasures of classical literature is sometimes explained by the bringing to light of some old manuscripts, like the discovery of a copy of the Pandects of Justinian, but the movement was not due to an accident, and must be ascribed to many gradual influences. The growth of the cities and the expansion of their interests led to the study of Roman law, and the study of the Latin jurists caused the scholars to turn to the Latin poets. As many of the Roman writers drew most of their material from Greek originals, it was natural that the study of the Greek classics followed as the next step.

Petrarch and Boccaccio were the most important leaders of the Humanists, as the promoters of the revival are known. Petrarch's regard for the old Greek and Latin writers amounted almost to a worship, and he often wrote love-letters to his favourite authors. In one of these, addressed to Homer, he laments that not more than ten persons could be found in all Italy who could appreciate the Iliad.

The enthusiasm for the classics was first kindled in Italy, but before the close of the fifteenth century it had infected the countries beyond the Alps. The New Learning found a place in

the schools and colleges of France, Germany, and England. Latin had already been a requirement in a liberal education; to this was now added Greek, and from that day its study has maintained a high place in all the institutions of learning.

363. The Renaissance.—In Italy the conditions were favourable to foster a movement like the Renasisance. It had more of the Roman civilisation, and from Rome, with her monuments and wealth of tradition, was drawn an additional inspiration. The humanistic spirit took complete possession of society, and produced the result that had been predicted by the monks. The study of the old pagan writers brought paganism into existence again, so that to be learned in Greek excited suspicions of heresy. In Italy the humanistic movement amounted to a passion, a devotion to classical literature, but in Germany to this enthusiasm was added the interest in the study of the Bible, so that the restoration of classical literature and art in the passionate South became a revival of primitive Christianity in the more serious and less sensuous North.

While in Italy the movement led to an unparalleled activity in the literature and arts of the ancients, to the neglect of the national literature, —which had been started into life with much promise by Dante Alighieri,—coupled with a frightful relaxation of manners and morality; in the less impressionable people of the North it

inspired the desire for moral reform. Thus, in Italy grand palaces and churches were being erected, filled with statues and paintings, while in Germany the Latin, Greek, and Hebrew sources of Christianity were slowly being rediscovered, and the desire for a purer faith gradually increased.

364. The Invention of Printing.—Printing from movable type was invented by Johannes Gutenberg of Mainz, about A.D. 1438, but his claim to this invention has been disputed. His claim rests mainly on a legal decision rendered at Strassburg in 1439, which states that he entered into partnership with certain persons to carry on a secret operation involving the use of a press, with an attachment, which may have been the type-mould. In 1450 he formed a partnership with Faust, a money-lender, who, in 1455, after having demanded payment for money loaned, seized the entire outfit of Gutenberg and continued his business in partnership with Schoeffer, who later became his son-in-law. To Faust and Schoeffer must be given the credit for having substituted metal types for the wooden types originally used by Gutenberg.

The invention of printing, by multiplying books, made it possible for the lower orders of society to attain such culture as had hitherto been the exclusive privilege of the priest and the noble, and thus it gave a great impulse to the humanistic movement and to the general intellectual

development of Europe as well. It was one of the great factors that aided in the Revival of Learning, and made possible the Reformation.

H—ENGLAND

365. The Magna Charta Libertatum.—"Magna Charta" is the great charter of the liberties of England, granted by King John at Runnymede, in 1215. King John was tyrannical, unscrupulous, and wicked, and his policy led his barons to an open revolt. John was forced to meet them in a council at Runnymede, a meadow on the Thames, and there affixed his seal to the instrument the barons had prepared.

The most important provisions of Magna Charta are that no freeman shall be imprisoned without due process of law,—that is, by lawful judgment of his peers,—and that no taxes shall be imposed in the kingdom, save several feudal aids specified, unless by the common council of the realm. The remaining part of the charter is directed against the abuses of the king's power as a feudal superior.

King John often broke his oath, and the barons finally offered the crown to Louis, the son of Philip II. Upon the death, however, of King John, they again turned to his family, and Henry III., his son, was installed as king, although only nine years of age. He was just as unscrupulous as his father had been before him. The barons

made war on him, under the leadership of Simon de Montfort. In 1265 a council was called, or Parliament, in which, besides the barons, sat also two citizens from certain towns. This was the first appearance of commoners in the Parliament, and the beginning of the House of Commons.

366. The Hundred Years' War.—The series of wars between England and France, from about 1338 until 1453, is called the Hundred Years' War. It began in Scotland, where in 1331 Edward Baliol laid claim to the crown and asked the help of Edward III. David Bruce, the other claimant, fled to France. Philip VI. was trying to gain possession of the Netherlands, and when Edward III. received some of the political refugees from that land, Philip VI. was offended. Edward III. went to Flanders in 1338, and there was persuaded to assume the title of king of France. War broke out, but little fighting was done until 1346, when Edward won the battle of Crécy, and in the next year he took Calais. A truce was then made which was kept until 1355, in which year Edward, known as the Black Prince, ravaged southern France. At Poitiers he was met by a French army much superior to his own, but was victorious, and even took King John prisoner, carrying him to England. In 1360 Edward made peace, resigning his claim to the French throne, and the war practically ceased until 1413, when Henry V. acceded to the throne. Henry V. renewed the claim upon the French crown, invaded

France, but met with defeat at Harfleur, and lost the greater part of his troops by disease. In 1415 he met a large French army at Agincourt and won a signal victory. France was divided into two factions, one under the Duke of Burgundy, the other under the Count of Armagnac. The Burgundians went over to the English, and in 1420 Henry V. was acknowledged regent of France. In 1422 both Henry V. and Charles VI. died. Henry VI., a child only nine months old, was acknowledged in England and in the larger part of France, where the Duke of Bedford was made regent. Charles VII. was King of France south of the Loire. Bedford besieged Orleans in 1428, and was meeting with satisfactory progress, when the French rose under the inspiration of the famous Maid of Orleans, Joan of Arc. She excited such enthusiasm that the French gained several victories over the English, and finally, in 1453, the English were entirely driven out of France, retaining only Calais. This closed the Hundred Years' War.

367. The Wars of the Roses.—The struggle in England between the rival houses of Lancaster and York, at first for the control of the king, and later for the possession of the crown, is called the Wars of the Roses (1455–1485), a red rose being the symbol of Lancaster, the white rose the symbol of York. In 1461, Henry VI. was driven out of England by the Duke of York, who had himself crowned as Edward IV. The reigns of Edward

IV. and his successors, Edward V. and Richard. III., were filled with internal troubles and intrigues, until the war was brought to a close by the defeat and death of Richard III. at Bosworth, in 1485, when a Lancastrian earl, son of Edward Tudor, came to the throne as Henry VII. Henry VII. married a princess of York and thus united the conflicting interests.

368. Chaucer and Wycliffe. — Geoffrey Chaucer was the first English poet, and the second in genius only to Shakespeare. He is called the Father of English Poetry. His greatest work is the *Canterbury Tales*. He was born in about 1328 and died in 1400.

John Wycliffe, the reformer, was born in about 1324 and died in 1384. He differed from the Church on many points in the interpretation of the Bible, and attacked with great fierceness the authority of the Pope and the doctrine of transubstantiation and the mass. He met with considerable opposition, which in time developed his ideas until he broke out in open hostility to the Church in almost everything. It was owing to his preachings that the Peasants' Revolt broke out, and the violence committed so frightened the nobility that Wycliffe's movement fell into disrepute. His followers, known as Lollards, or Babblers, were repressed and persecuted. He himself was bitterly opposed, but suffered no personal violence, although he was forced to retire to his home at Lutterworth, where he spent his

last years at work on a revision of his translation of the Bible. He was ordered to appear at Rome to defend himself, when death overtook him, in 1384.

I—FRANCE

369. The English Possessions in France.—The battle of Hastings (see Section 341), in 1066, made William of Normandy the king of England, but he also retained his possessions in France as a fief from the king of France. When Henry, Count of Anjou, came to the throne of England, these possessions were greatly enlarged by the acquisition of the duchy of Guienne through marriage, and the larger part of his dominions was in France. The French kings were jealously watching for an opportunity to seize the English possessions on French soil, and this opportunity finally came when King John, in 1199, succeeded Richard the Lion-hearted upon the English throne. John was acknowledged as king in England, Normandy, and Aquitaine, but Anjou and Touraine proclaimed Arthur, the son of his elder brother Geoffrey, as their king. Arthur was taken prisoner, and, it is said, was murdered by his uncle at Rouen. This brutal outrage caused the French provinces to revolt, and the French king marched upon Normandy, which he conquered with ease, because of the utter absence of any popular opposition on the part of the Normans. The efforts of King John to regain the lost terri-

tories were fruitless; his treasure became exhausted and his mercenaries went over to the French king.

370. The Crusade against the Albigenses.—During the age of the crusades the religious enthusiasm was directed against the heretics as well as against the infidels. In France the attention of Pope Innocent III. was directed to the existence of heresy in the southern provinces, and he resolved to take action against Raymond, Count of Toulouse. The Pope called upon the king of France to lead a crusade against the Albigenses, but the king held aloof from the enterprise. However, a great number of the French nobles responded eagerly to the call of the Church, and three armies invaded the south of France, under the command of Simon de Montfort, an ambitious, fanatical, and cruel man. They attacked Beziers and the city was taken. The conquerors hesitated to slay, not being able to distinguish the heretics. "Kill them all," said one of the leaders; "God will know His own." The order was obeyed literally and thirty thousand were slain. Raymond hoped to be spared, but was told that he could receive the Pope's pardon only on condition that he should dismiss his soldiers, destroy his castles, and go on a pilgrimage to the Holy City. He refused to listen to such terms, and the attack was renewed. Raymond was defeated and compelled to seek refuge in flight to Aragon. Pedro II. of Aragon, in order to put a

stop to the invasions by the men of the North, crossed the mountains with a large army, but met with a defeat at Muret, where he himself was killed in battle. The fate of Languedoc (from Langue d'Oc, language of Provence) was thus decided, the fiefs of Raymond and of the deposed lords of the country passing to Simon de Montfort. The latter was killed before Toulouse, of which the son of Raymond had again taken possession, and the heir of Simon, Amaury, offered to cede the country to the French king, being unable to defend it. In 1299, when the fury of the crusade had broken out afresh, the country of Languedoc was ceded to the king. Prince Raymond submitted to the Church, and the heresy was suppressed by the cruelties of the Inquisition, which was now set up against the sectarians by the Pope.

371. The Beginning of the States-General.—The most important event of the reign of Philip IV., called the Fair (who reigned from 1285 until 1314), was the calling of the Royal Council in 1302, to which he invited the representatives of the burghers, or inhabitants of the cities, in order to ascertain whether he could have the support of all his people in case he should be compelled to proceed with extreme measures against the Papacy, with which a dispute had arisen respecting the control of the offices and revenues of the French Church. Before this, the Council had consisted of representatives of the nobles and the clergy only; now were added representatives

of the Third Estate, and the assembly henceforth was called the States-General. The influence of the Third Estate in France remained practically nothing until the time of the French Revolution, and it had no such history as the House of Commons in England.

372. France under the House of Valois.—The house of Valois reigned in France from 1328 until 1498. Philip VI., son of Charles of Valois, reigned from 1328 until 1350; John II. from 1350 until 1364; then followed Charles V., the Wise, from 1364 until 1380; Charles VI., from 1380 until 1422; Charles VII., from 1422 until 1461; Louis XI., from 1461 until 1483; and Charles VIII., from 1483 until 1498. The events of chief importance falling in the period of the reign of the house of Valois are the struggle between England and France, known as the Hundred Years' War (see Section 366), and the invasion of Italy by the last of the direct line of the Valois, Charles VIII.

373. Invasion of Italy by Charles VIII.—Charles VIII. renewed the claims to the kingdom of Naples, which he had derived from the house of Anjou, in order to achieve great things with the sword, being eager for a brilliant and glorious career after the fashion of Charlemagne. He refused to listen to the wise counsels of old politicians, and having been appealed to by the Marquis of Saluzzo, by some Neapolitan barons who were dissatisfied with their king, by Savonarola,

who regarded Charles VIII. as an envoy of God to scourge Italy, and by the cardinals who were the enemies of Pope Alexander VI., he decided to invade Italy and make it the nucleus of a powerful empire. He assembled a paid army of about 50,000 men and crossed into Italy, which was again seized with a fear akin to that preserved by the memory of the invasions of the barbarians. Charles entered Florence in triumph, and the gates of Rome were opened to him by the cardinals and nobles, who urged him to depose the Pope. Naples fell without a blow, Ferdinand I. having died, and his son Alfonso II. having abdicated in terror.

Charles VIII. had himself crowned King of Naples, Emperor of the East, and King of Jerusalem, and the news of his rapid conquest spread afar, so that even the Greeks were expecting the "Great King of the Franks" as their liberator. At Naples Charles suddenly learned that some of the sovereigns had formed a league against him in order to cut off his retreat from Italy and to reduce France to its former limits. He left four thousand men at Naples and marched with the rest to the Apennines. After crossing the mountains he met a strong army of the allies, and although he succeeded in defeating it, the victory cost him the greater part of his own forces, and with the remnants he barely made good his retreat to France.

374. French Literature.—By contact of the old

Latin speech with the language of the Teutonic invaders there arose two distinct dialects in France, called the Langue d'Oc and the Langue d'Oil. The Langue d'Oc, or Provençal, was the language of the South, while the Langue d'Oil, or French proper, was the language of the North. At the beginning of the twelfth century, the literature of the country began to develop in the songs of the troubadours of the South. However, this literature was destined to an early decay, having originated in the home of the Albigensian heresy. When the counts of Toulouse were defeated, the Troubadours lost their most liberal patrons and soon became extinct. The present position of the Provençal among the living languages is about the same as that of the Celtic tongue in England. The compositions of the Troubadours were almost exclusively lyrical, consisting of love-songs and satires. The songs of the poets of the north of France, called the Trouveurs, were epic, or narrative poems, called romances. Although this literature was crude and coarse, it nevertheless exercised a most helpful and inspiring influence upon the literatures of Europe. Besides the narrative poems the North produced a great number of fables and allegories. Among the prose writers, the first of real importance is Froissart, who acquired lasting fame by his chronicles in which he describes the celebrated French and English characters of the period.

f—Spain

375. Spain: Union of Castile and Aragon.—The unity of Spain was secured by the marriage of Ferdinand and Isabella, who were the heirs of the two largest Christian kingdoms of the Spanish peninsula, Aragon and Castile. Both of these kingdoms had gained their importance by championing the national cause against the Moors, who had overrun the peninsula (see Section 311). By the marriage of the representatives of the two rival houses the interests of both were combined, and the efforts of both were now directed against the Moors. The Mohammedan possessions were reduced, in 1492 Granada, the last foothold of the Moors, was captured, and the Mohammedan power in Spain was brought to an end. After the fall of Granada began for Spain a period of territorial expansion which is almost unparalleled in history. In the same year in which the Moorish kingdom was destroyed, Columbus discovered America, and thus the dominions of the New World were opened to Spain. Ferdinand then succeeded in defeating the French and seized the kingdom of Naples for himself in 1504. In 1512 he acquired the part of the kingdom of Navarre which lay upon the Spanish slope of the Pyrenees. Thus when Ferdinand upon his death was succeeded by his grandson Charles, the young king found himself the leading sovereign of Europe (1516), who both in interests and resources easily outranked

all rivals. In 1519 Charles was made emperor (see Section 394).

376. The Inquisition.—The Inquisition, called the Holy Office, was instituted by Pope Innocent III. in the thirteenth century, for the suppression of heresy by the persecution and punishment of heretics, and was extended to France, Spain, Italy, Germany, and other countries (see Section 393). The first inquisitors were the bishops in their own dioceses, with special assistants, but after the formal organisation of the Inquisition it was placed in charge of the Dominican order, with headquarters at Rome.

The Spanish Inquisition was put under the control of the state during the reign of Ferdinand and Isabella, and it has become noted for the severity with which it interpreted its task. It became the instrument of the most incredible tyranny, and although at first the Jews were the chief victims, later the persecution was extended to the Moors and Protestants, as well as to enemies of the Government. It is said that during the reign of the first Grand Inquisitor, Tomas de Torquemada, over 10,000 persons were burned alive at the *Autos da fé*, and many thousands were condemned to penalties scarcely less terrible. The Inquisition succeeded in suppressing freedom of thought in Spain, and it helped also to destroy the rising energies of the nation.

377. The First Spanish Power of Note.—During the reign of Ferdinand and Isabella the growth of

the royal power was a matter of the greatest importance. The power of the feudal lords in Spain was so great that the whole country suffered because of their rapacious and quarrelsome character. Ferdinand and Isabella joined the league of the cities against the aristocracy and with their aid put down the robber-knights, securing peace for the land. Then they turned their attention to the feudal parliament, called the Cortes, and restricted its influence. The strength of many of the greatest feudal houses was undermined by various decrees from the courts, which took away from them grants of land conferred upon unworthy favourites by the weak predecessors of Ferdinand and also by the appointment of persons outside of the ranks of the ancient nobility to positions of dignity and importance. The royal Court was maintained with such splendour and magnificence that even the wealthiest of the nobles were unable to approach it, and the central power of the kingly office was held in higher estimation, the king being regarded with greater respect and reverence.

K—GERMANY

378. Dismemberment instead of Centralisation.—After the death of Charles the Great (A.D. 814), his great empire was divided by the treaty of Verdun into three kingdoms, which were given to his three grandsons, Charles, Lothair, and Louis.

Under Charles the Fat the three kingdoms were again united for a short time, but after his deposition in 887 they broke apart for ever. With the death of the son and successor of Arnulf (who had become king after the deposition of Charles the Fat), known as Ludwig the Child, the line of Charles the Great came to an end in Germany, and Conrad of Franconia was elected king by the German princes and nobles. Conrad was succeeded by Henry the Fowler, and the son and successor of the latter, Otto I., called the Great, renewed the Roman empire. In contrast to the conditions in France, England, and Spain, where the kings were gradually consolidating their dominions and by centralising the power of the government were establishing strong monarchies on the ruins of feudalism, the German kingdom was hardly more than a very loose confederation, notwithstanding the fact that the various tribes which constituted the eastern Frankish kingdom, the Saxons, Suabians, Thuringians, Bavarians, and the Franks, were closely allied in race, manners, language, and social organisation. One of the principal reasons for this must be sought in the unfortunate policy of Otto I., and of other German princes, who gave themselves up to the shadowy dream of a world-empire, so that they neglected their home affairs while they were wasting their energies on foreign conquests of doubtful purpose. The attempts to revive the ambitions of Charlemagne for the establishment

of a world-empire not only brought loss and disaster to Germany, but the continued invasions of the German rulers into Italy delayed the nationalisation of the Italian people for centuries, while the policy was one of the causes of the postponement of the unification of Germany for at least four hundred years.

379. The House of Hohenstaufen. — Germany was under the rule of the Hohenstaufens from 1138 until 1254. The matter of chief importance of this period is the long and bitter conflict between them and the Popes. Germany and Italy were divided into two great parties, the Guelphs, or adherents of the Pope, and the Ghibellines, or adherents of the emperor. After a struggle lasting for a century not only the power of the Hohenstaufens was broken, but the family itself was destroyed. Conradin, the last of the Hohenstaufens, was taken prisoner in battle by Charles of Anjou, and was beheaded as a rebel at Naples, in 1268.

The most noted ruler of the house of Hohenstaufen was Frederick I., called Barbarossa, because of his red beard. He succeeded Conrad III. in 1152. His reign was chiefly occupied by many petty wars against the turbulent nobility and six expeditions to Italy, made for the purpose of restoring the imperial power in Lombardy. In 1189 he joined the third crusade and was drowned in the river Kalykadnos in Asia Minor.

At the close of the reign of the Hohenstaufens there were in Germany not less than two hundred

and seventy virtually independent states, the princes and nobles having taken advantage of the prolonged absences of the emperors to extend their own powers and to free themselves almost completely from the suzerainty of the German rulers.

380. The Hussites.—The Hussites, or followers of John Huss, organised themselves after the death of John Huss (A.D. 1415) into a politico-religious party, and waged a fierce civil war against Sigismund, who in 1419 had become the lawful king of Bohemia. The Hussites at first were victorious, but finally religious and social dissensions arose among themselves. The conservative Bohemians became alarmed at the radical measures proposed by the fanatical party, and made peace with the emperor, thenceforth aiding him in restoring order. The chief leader of the Hussites was John Žižka.

The doctrines of John Huss were those of Wycliffe, and he sought to bring about a reformation of ecclesiastical abuses without separating himself from the Roman Catholic Church. When Pope John XXIII. issued a bull declaring a crusade against Ladislaus, King of Naples and Hungary, Huss denounced this action of the Pope, and with Jerome of Prague stigmatized the sale of indulgences, with the result that he was excommunicated in 1413. In 1414 he was called before the Council of Constance and was burned at the stake as a heretic in 1415, notwithstanding the fact

that the emperor Sigismund had given him a safe-conduct. The Hussites, who take their name from him, now commenced their warfare, which lasted until 1434.

From 1419 until 1425 the Hussites were on the defensive, and did not begin offensive operations until Procopius, the successor of John Žižka, invaded Germany in 1427. Žižka built the stronghold of Tábor, defeated the imperialists and repelled them from the so-called Žižka-berg (Žižka's mountain) in 1420. In 1422 Žižka gained another important victory at Deutsch-Brod, and invaded Moravia and Austria. After his death the Hussites continued their victories, defeating the crusaders sent against them at Aussig in 1426, and finally at Taus, in 1431. In 1433 the so-called Compactata were signed, but the Táborites, the radical party among the Hussites, so named as distinguished from the conservative party, the Calixtines, were not satisfied with the terms obtained and again took the field, with disastrous results to themselves. They were defeated at Hřib, near Böhmisch-Brod, in 1434, and soon afterward were compelled to surrender all their strongholds. Hussitism as a form, a Christian profession, became extinct at the time of the Reformation, when a part of the Hussites attached themselves to the Roman Church, while the rest acknowledged the Lutheran or Reformed creed.

381. Early German Literature.—The first production of German literature is the *Niebelungen*

Lied, the great German mediæval epic. It was reduced to writing in about 1200, while Germany was under the rule of the Hohenstaufens. Under the same emperors flourished the so-called Minnesingers. They were chiefly men of noble descent, and their tender and chivalrous songs were instrumental in softening the manners and lifting the hearts of the German people.

L—Italy

382. Italy from 1200 until 1450.—At the end of the Middle Ages Italy was without a national or regular government. This was caused in a large measure by the constant quarrels between Emperor and Pope. However, some efforts were made to effect a political union, and the most noteworthy among these was the attempt of the famous hero Rienzi, Tribune of Rome. Rienzi, who was of low birth, conceived the idea of delivering the capital from the misrule of the nobles. By his eloquence he succeeded in inciting the people to a revolt, and was placed at the head of a government for Rome, with the title of Tribune. His sudden elevation however seemed to have turned his head completely, and after committing many follies on account of his vanity, he was forced to resign, was excommunicated by the Pope, and went into exile. After a time he was recalled, but was assassinated in a sudden uprising of the people.

383. Savonarola.—Savonarola was born at Ferrara in 1452, and was executed at Florence in 1498. He was a moral and political, as well as a religious reformer. After having brought about a religious revival by his powerful eloquence and denunciation of the vice prevalent both in the Church and in the state, he was instrumental in overthrowing the Medici and in the restoration of the republic in 1494. For four years the power of government rested with him, and he strove to accomplish various works of reform. He incurred the enmity of Pope Alexander VI., whom he had denounced, and was excommunicated in 1497, and finally arrested and put to death at the instance of the Pope.

Modern History

From the Discovery of America (1492) by Columbus to the Present Time

INTRODUCTION

384. **The Discoveries.**—We now come to a period of adventure, both physical and philosophical, marked by the discoveries of Columbus and his fellow-travellers, and the religious revolt of Luther and his followers. It was a time of unrest and speculation, when men broke the fetters that bound them to the past and reached out to grasp the New. A multitude of events and movements all contribute to our present status of civilisation, but from that time there is no backward movement.

385. **Christopher Columbus.**—Christopher Columbus was born at Genoa, in 1435. He received a good education and then devoted himself to the sea. For twenty years he traversed the Mediterranean and the parts of the Atlantic adjacent to Europe; he also visited Iceland. Then the idea occurred to him to reach the Indies by crossing the ocean westward. He first made a formal application to the king of Portugal, but his plan was declared absurd. He then approached the Courts of Genoa and Venice, but they both refused him their aid. An appeal to the dukes of southern Spain was also turned away, and he then repaired

to the Spanish Court at Salamanca, whither he had followed Ferdinand from Cordova. The king heard him with indifference and turned over the matter to a Council of Ecclesiastics. This party declared the plans to be against the Scriptures, and Columbus then set out for the Court of France. On the way he met De Marchena, the confessor of the queen, who became so interested in the scheme that he submitted it to Isabella, who, after the declaration of Ferdinand that the Spanish treasury was empty, assumed to undertake the enterprise for her own crown of Castile.

Three small ships were fitted out, and on August 3, 1492, Columbus set out on his first voyage. On October 12th land was sighted, and Columbus named it San Salvador. During the remaining three months of this first voyage, the islands of Conception, Cuba, and Hayti were discovered, and at Caracola on Hayti, a fort was constructed, out of the timber of the *Santa Maria*, the first structure built by Europeans in the New World. Columbus returned to Spain in March, 1493, and was hailed with applause. In September of the same year he set out on his second voyage, on which he discovered the Windward Group and the islands of Jamaica and Porto Rico. About this time he established the first colony in Hayti, and appointed his brother as governor. After an absence of nearly three years he returned to Spain in 1496, and found himself the victim of jealousies and suspicions which continued to follow him for

the rest of his life. On the third voyage he discovered the island of Trinidad and the mainland of South America near the mouth of the Orinoco, in 1498. He then returned to Hayti and there found the colony in a state of disorganisation. While attempting to restore order, he was seized by Bobadilla, an agent of the Spanish government, and returned to Spain as a prisoner. After a time he was liberated, and set out on his fourth and last voyage, on which nothing of note was accomplished. He returned to Spain discouraged and died soon after. Columbus never received a reward for his discovery, and the newly discovered land was named after Amerigo Vespucci, whose only merit consists of the fact that he recognised that the discoveries were a new continent, and not a part of India. He published the first account of the Western World, after having made two voyages, on which he reached the eastern coast of South America, but otherwise his discoveries were of no great importance.

386. Vasco da Gama. — Vasco da Gamá, the Portuguese navigator and discoverer, who accomplished the doubling of the Cape of Good Hope, was born about A.D. 1460 and died in 1524. In 1486 Bartholomew Diaz had reached the Cape of Good Hope, to which he gave the name of the Cape of Storms, but the king, in hopes of enriching his kingdom by the addition of Eastern possessions changed the name to that of Cape of Good Hope. In 1497 Vasco da Gama, with a fleet of four ships,

set out on a voyage to follow up the discoveries made. He rounded the Cape in safety and landed on the coast of Malabar in May, 1498. After his return a second voyage was undertaken by Alvarez Cabral (who, by sailing too far to the west, accidentally discovered Brazil), and before starting on his return voyage he established a factory at Calicut and left some of his men behind. These were murdered by the natives, and Vasco da Gama was sent to avenge the deed, in command of a powerful fleet, consisting of ten ships. The fleet sailed in 1502, and, reaching Calicut, Da Gama enacted such deeds of inhumanity and savagery that they have justly left a stain upon his character. After his return to Portugal, he received great honours. For twenty years after his return he took no part in public affairs, but in 1524 he was sent to India as viceroy, and died there in the same year.

387. **Magellan.**—Ferdinand Magellan was also a Portuguese. He was a man noted for his boldness and ability, and was determined to discover a south-west passage to Asia. When he laid his plans before the king of Portugal he was received coldly, and therefore went to Spain, and laid his plans before Charles V. A fleet of five ships was fitted out for him and he started on the voyage in 1519. He reached the coast of South America, and spent some months in searching for a strait westward, which would lead him to the ocean discovered by Balboa six years previously. He

finally reached the eastern mouth of the strait which bears his name, and passing through it found himself in a calm open sea, to which he gave the name of Pacific. After months of suffering from want of provisions and scarcity of water, he reached the group of islands called the Ladrones, and then the Philippine Islands, where he was killed in battle with the natives. A new captain was chosen, and one ship of the fleet succeeded in reaching Spain in September, 1522. The circumnavigation of the globe had thus become an actual accomplishment, and the theories of Strabo, Mandeville, and Columbus, as to the shape of the earth, were proved beyond doubt.

388. Spain in America.—The principal colonies of the Spanish in the sixteenth century were the group of the West Indies, Mexico, and Peru. Cortez sailed from Spain in 1519, and after landing at Vera Cruz, ordered the fleet that had brought him there to be destroyed. His entire force numbered less than one thousand men. Mexico was then inhabited by various Indian tribes, and their government was a sort of confederation, although the Spanish gave it the name of "empire." The chief tribe were the Aztecs, whose king, Montezuma, was seized with an awe for the white conquerors who had come across the unknown waters, and opened to them the gates of the capital, Mexico. The greedy Spaniards soon became involved in various quarrels, however, and after the imprisonment of Montezuma there was

a general uprising, which Cortez was unable to subdue, and he was compelled to evacuate the city. His position was made even more dangerous by the arrival of a second Spanish force, under the Governor of Cuba, who had been sent against Cortez with orders to treat him as a rebel. Cortez boldly marched against him, and then returned to besiege Mexico, which fell into his hands after a siege of four weeks. Cortez then put himself at the head of the government of Mexico, in the name of the king.

The conquest of Peru was accomplished by Francisco Pizarro in 1532. When he landed in Peru, he found the country in the midst of a civil war. In spite of the small force under his command (some accounts state it to have been only one hundred and sixty-eight foot-soldiers and sixty-seven horsemen), Pizarro proceeded with the utmost boldness and took the Inca Atahualpa prisoner. The Inca offered, as a ransom for his release, to fill his prison chamber with vessels of gold. Pizarro accepted the offer, and after the condition had been fulfilled, treacherously murdered the Inca, and seized the country.

THE ERA OF THE REFORMATION

(FROM THE DISCOVERY OF AMERICA TO THE PEACE OF WESTPHALIA, IN 1648)

389. The Papal Dominion in the Sixteenth Century.—At the beginning of Modern History, Europe was almost completely inhabited by Christian peoples. The Mohammedans had lost their foothold in the West by the fall of Granada in 1492, but in the East the Balkan peninsula had been conquered by the Turks. The balance of Europe was divided into two parts, as to religion, constituted by the adherents of the Roman and the Greek Church. The Roman Church embraced all the Latin and Teutonic nations who had been Christianised by Rome. During the Middle Ages the Catholic Church had grown into a huge organisation, while the Pope had, for a time, been able to exact obedience in all matters temporal as well as spiritual. But the excessive powers, taxes, and privileges of the Church, and the corrupt manners and practices of the clergy, led to the rejection of the papal claim to temporal sovereignty as early as in the fourteenth century, although the rulers of western Europe still

continued to acknowledge the supreme authority of the Popes in matters of religion.

390. The Causes of the Reformation.—The causes of the Reformation were numerous. Among others may be mentioned the Revival of Learning, which was greatly aided by the invention of printing. Through the agency of the press were disseminated the writings of men who had begun to doubt many of the doctrines and ceremonies of the Church, such as the devotion to the Virgin Mary, the invoking of the saints, the use of images, confession to a priest, and the nature of the elements in the Eucharist. A second cause was the decay of the Church itself. The Papacy, under such men as Alexander VI., fell into licentiousness and murder, and sank into general disrepute throughout Europe. The persistent claim of the popes to the right of interference in governmental affairs may be accepted as another factor, but the most important cause, and the one which actually provoked the revolution, was the sale of indulgences. Indulgences were letters remitting punishment for sins to those who preferred to pay a sum of money instead of performing the penance imposed upon them by the Church.

The indulgences were at first granted only to those who displayed sincere repentance, and thus were entirely honourable, but the temptation always existed to use them as a means of income. During the reign of Leo X. the Papacy was in urgent need of money, and the Pope had recourse

to the expedient of the sale of indulgences. He gave to the Archbishop of Magdeburg the power to dispense these in Germany, and the archbishop employed a Dominican friar, named John Tetzel, as his deputy in Saxony, in 1517.

391. **Martin Luther.**—The traffic in the indulgences aroused general indignation, and Martin Luther, an Augustine monk, had the courage of his convictions, and on October 31, 1517, nailed to the door of the church at Wittenberg his ninety-five theses against indulgences. By means of the Press his bold words were in a short time scattered throughout Europe and raised a great echo of applause. Pope Leo X. at first was inclined to treat the trouble in Germany as a squabble of monks, and sneered at it, but the growing audacity of Luther, who, in 1520, published his conviction that the Papacy itself was an usurpation for which there was no Biblical sanction, led him to excommunicate Luther as an heretic. Luther burned the bull as soon as it arrived, before the gate of Wittenberg, and by this act completely severed his connection with the Church of Rome. The insulted Pope now invoked the aid of Charles V., who summoned Luther before the Diet of Worms, in 1521, to answer for his conduct. He was ordered to recant his errors, and he announced his readiness to do so, provided it could be proved by arguments from the Bible that he was wrong. He ended his vigorous defence with the words: "Here I stand, I cannot do otherwise. So help

me God, Amen." Thanks to a safe-conduct of the emperor he was allowed to depart in safety, but was followed by the Edict of Worms, which declared his life forfeited and his writings forbidden. His friends became anxious for his safety, and on his return journey from Worms his friend Frederick the Wise, Elector of Saxony, caused him to be seized by masked horsemen, who secretly conveyed him to the castle of Wartburg, where he spent ten months in retirement. He was then called from the Wartburg by troubles caused by a new sect which had sprung up, the so-called Anabaptists. His powerful words brought the people to order again. The revolutionary tendencies aroused by Luther were now spreading like wildfire. A rising of the knights, under Ulrich von Hutten, was hardly suppressed when the Peasants' Revolt broke out, in 1525, but it was also crushed in the same year. The doctrines of Luther spread rapidly, and even before his death, which occurred in 1546, Protestantism had gained a foothold in most of the countries of western Europe.

The causes that checked the progress of the Reformation were the divisions among the Protestants, the Catholic counter-reforms, the Inquisition, and the rise of the Order of the Jesuits.

392. Zwingli and Calvin.—In 1518 Ulrich Zwingli, a priest of the Canton of Glarus, in Switzerland, published a protest against the indulgences. He moved to Zurich, and soon gathered around him-

self a powerful reform party. He then made an attempt to effect a union between himself and Luther, but Luther rejected the offer, because of a difference of opinion on the doctrine of the Lord's Supper. The inhabitants of the so-called Forest Cantons remained Catholic, and a war ensued between the two factions, and the Catholic party won a victory at Cappel, in 1531, Zwingli being killed in this battle. A short time after these events there arose in the French part of Switzerland another great leader, John Calvin, who made the city of Geneva famous as the hearth of the new Protestant worship. The fame of Calvin spread rapidly throughout Europe and he gained many followers, but the influence of these divisions was disastrous for the progress of the Reformation, as they afforded the Catholics a strong argument against the movement.

At this time the Catholics instituted a counter-reform, and at the celebrated Council of Trent, 1545–1563, a clear and authoritative re-statement of the Catholic faith was accomplished. With the accession of Paul IV. to the Papacy began a long series of popes who corrected many of the existing abuses, maintaining a vigorous moral code, and who devoted themselves eagerly to ecclesiastical interests.

393. The Inquisition.—The Inquisition at this time assumed new vigour, and heretics were sternly dealt with, the usual punishment meted out to obstinate heretics being confiscation of

property and death, generally by burning at the stake, the sentence being carried out by the civil authorities. The Inquisition was an important factor in checking the progress of the Reformation.

In the counter-reformation the order of the Jesuits, founded in 1534 by Ignatius Loyola, a Spanish nobleman, played an important rôle. By the system of instruction introduced by Loyola, the candidates of the order were so trained that they became obedient tools in the hands of their master. The work of the Jesuits, especially in high places, was very successful, and one of their greatest triumphs was the return to the Catholic faith of the princes of the electoral house of Saxony, which had been the hotbed of the Reformation. The outcome of the struggle was the separation of the Teutonic nations from the Roman Church, while the Roman nations, Italy, France, Spain, and Celtic Ireland, remained loyal to Rome.

A—Spain

394. Ascendency of Spain under Charles V.— Charles V., the son of Philip the Handsome, Archduke of Austria, and of Joanna, the daughter of Ferdinand and Isabella of Spain, inherited the crowns of Spain and Naples after the death of his grandfather Ferdinand, together with the possessions in the New World, in 1516. In 1519, he in-

herited the duchy of Austria and its dependencies, and in the same year was elected sovereign of the Holy Roman Empire by the Electors of Germany. As king of Spain he had borne the title of Charles I. (Don Carlos I. of Spain), as emperor of the Holy Roman Empire he became known as Charles V.

There were four wars between Charles V. and France. The cause of these was the jealousy of the French king because of the conferring of the imperial dignity upon Charles.

The first war ended with the defeat of the French army at Pavia in Italy, A.D. 1525, and Francis himself was made prisoner. "All is lost save honour," was the message he sent to his mother at Paris. In 1526 a peace was effected, by which France ceded all claims in Italy, as well as Burgundy, and by which the suzerainty over Artois passed to Charles.

As soon as Francis regained his liberty he renewed the war, the most noteworthy incident of the second war being the sack of Rome by the soldiery of Charles, after the death of the Duke of Bourbon, a traitorous French nobleman, who had been put at the head of the troops of Charles and sent against the Pope to punish him for his support of the French king. In 1529 the peace of Cambray was concluded. The striking feature of the third war was the alliance of the French king with Solyman the Magnificent, the Turkish sultan. This was an unprecedented spectacle and shocked

the entire Christian world. The third war was concluded by the peace of Nice in 1538. The fourth war, and last, left the possessions of the rivals about the same as they had been before the beginning of the struggle, and by the peace of Crespy, in 1544, Charles gave up his claim upon Burgundy.

After having been driven back from Vienna, in 1529, the Turkish sultan, Solyman the Magnificent, marched against Germany with a large army, but was met by the combined forces of the Protestants and Catholics, and retired into Hungary in 1532. Charles then turned his attention against the possessions of the Turks in the Mediterranean, and led a large fleet and army against Tunis, which was then in the hands of an Algerian pirate, Barbarossa. Tunis was captured and Charles set free 20,000 Christian captives, for which act he received great applause throughout Europe. A second expedition, this time against Algiers, which after the fall of Tunis had been made the stronghold of the Moslems, was not successful, and Charles effected his retreat only after having sustained very heavy losses.

After the peace of Crespy, Charles resolved to eradicate heresy in Germany by force, his offers for an amicable settlement having been rejected by the Protestants. The German princes had formed the so-called League of Schmalkalden, and the first war of religion broke out in Germany in the year of Luther's death, 1546. The Protestant

forces lacked able leadership and were defeated at the battle of Mühlbach, in 1547, Charles having been aided by the traitor Maurice of Saxony. Maurice, after having received the price of his treachery, the electorate of Saxony, went back to his co-religionists, and Germany rose again in 1552. Charles found himself helpless and barely escaped capture. At the Diet of Augsburg, in 1555, the so-called religious peace of Augsburg was ratified by the emperor, and the Protestants received legal recognition as an independent ecclesiastical establishment.

After the abdication of Charles V., in 1556, his son Philip received the crown of Spain, the colonies, Naples, Milan, and the Netherlands, and his brother Ferdinand received the Austrian lands and therewith the imperial crown.

395. Philip II.—Philip II. was a champion of the Catholic faith. He relentlessly persecuted the Protestants with the terrors of the Inquisition and began the war against the Protestants of the North. The Netherlands were the first to revolt, and Philip at once undertook the task of subduing the revolution. Although he applied barbarous measures, he was unable to pacify the Netherlands, and gradually the sympathies of the French, German, and English Protestants were aroused in favour of the Dutch, so that within a short time Philip saw himself involved in a war with the French Huguenots under Henry of Navarre, and with Elizabeth of England.

The internal rule of Philip was as unsuccessful as his career as a champion of Catholicism. He adopted the most cruel measures against the Moors, whom he expelled, thus losing a multitude of industrious and worthy subjects.

The Inquisition which he employed against them and against the Jews, because of their faith, crushed the energy of his subjects, and the power of Spain began to decline, because of the unwise and bigoted policy of Philip and his successors. Philip's treatment of the Netherlands was no less cruel, and resulted in the emigration of many thousand artisans into England. At last the Netherlands were driven into desperate revolt.

396. The Battle of Lepanto.—Austria, Italy, and Spain suffered much from the raids and conquests of the Turks, who were gradually being pushed across Transylvania and Hungary towards Germany. Finally an alliance was formed by the Pope, Venice, and Spain, in 1571, and in the same year a powerful fleet of the allies met the Turks off Lepanto, in Greece. In this memorable battle, in which 600 ships and 200,000 men took part, the Turkish fleet was almost totally destroyed by the allied forces, which were under the command of the half-brother of Philip, Don Juan d'Austria. Hardly more than thirty Turkish vessels escaped, and 12,000 Christian rowers were freed from slavery. This battle brought no immediate benefits to Christendom, but from this date may be reckoned the gradual decline of Mohammedan

power in Europe, although for more than a century the Turks remained in a threatening attitude.

397. Decline of the Power of Spain.—With the death of Philip II., in 1598, commenced the steady decline of the Spanish nation. The expulsion of the Moors, which had been inaugurated under Philip II., was finally accomplished under his successor, Philip III., and thus the country received a blow from which it never recovered. In 1609, the Netherlands achieved their independence, and with this province Spain lost one of her most valuable possessions and rapidly sank to the position of a third- or fourth-rate power. However, although the policy of the kings was largely responsible, the Spanish character must also be taken into account, and the native intolerance, which cut off Spain from all new ideas, and the indolence of the Spaniards, must be reckoned as potent influences that made for the eventual decay of the Spanish power.

B—ENGLAND

398. The Tudors and the English Reformation.—Although England hitherto had been of comparatively small importance, now comes the period when she begins to develop into one of the great world-powers. After England recovered from the darkening and devastating effects of her civil strifes, she began to feel the throes of movements that gave to man a new heaven and a new

earth, and entered upon a period of greatness to be compared with that of Athens after the Persian wars, and that of Rome after the overthrow of Carthage.

399. England's Preparation for the Reformation.—In England the Reformation was the outcome of a revolt against Rome, which was caused by a quarrel of Henry VIII. with the Pope, Clement VII., on account of Henry's desire to be divorced from his wife Catherine. England was separated violently from the ecclesiastical empire of Rome, and the king of England became also the head of the Church. However, at first the creed and form of worship remained unchanged, and the change in creed and ritual was gradual, being effected during the reign of Edward VI. Thus the movement can be designated as a revolt with a reform following.

400. The Benevolences and "Morton's Fork."—The Magna Charta forbade the king to impose taxes without the consent of Parliament. Henry VII. did not like to convene Parliament, however, for various reasons, one among them being his questionable title to the throne, so he adopted the so-called Benevolences as a means of wringing money from his wealthy subjects. They were simply gifts extracted from the rich, generally produced with the application of strong moral pressure, while the poor were relieved from taxes, mostly because of the king's desire to secure the good-will of the masses. "Morton's Fork" was the

name given the diplomatic manner in which Morton, the favourite minister of Henry VII., managed to "collect" the Benevolences. Morton represented to those who were maintaining expensive establishments, that it was self-evident that they were in a position to make a generous donation to their sovereign; while to those who were niggardly and close he said that their economy certainly must have made them able to spare a goodly sum for the king.

401. King Henry VIII.—Henry VII., the first Tudor monarch, died in 1509, and was succeeded by his son, Henry VIII., who was then under twenty years of age. He was a reputed friend of the Humanists, and they rejoiced greatly at his accession to the throne. However, their joy was not of long duration. Henry abandoned the policy of peace and joined Spain and the Pope in the so-called Holy League, which was directed against France, but failed to gain any decisive results. In 1517 he defended the Pope against Luther, and the Pope conferred upon him the title "Defender of the Faith." His subsequent separation from Rome was largely due to the peculiar circumstances of his first marriage. His father, Henry VII., had sought to associate himself with Spain, in order to gain the advantage over France, and he therefore came to an understanding with Ferdinand of Spain in regard to a matrimonial alliance. In consequence of this arrangement, Arthur, the Prince of Wales, was

married to Catherine, the daughter of Ferdinand and Isabella. Arthur died a short time after the nuptials, and Henry wished to continue the alliance, so he secured a special dispensation whereby the Church law, which prohibited a man to marry the widow of his brother, was annulled in this case, and in 1509, upon his accession to the throne, Henry VIII. was married to Catherine. They had one child, a daughter, and Henry shortly ceased to love his wife, partly because of his attachment to her young and charming maid of honour, Anne Boleyn, partly because he was desirous of securing the succession to a son, his daughter Mary being a sickly child. The failure of the Pope to grant the divorce Henry was seeking, led to the separation of England from Rome, and after he had himself appointed the head of the Church of England, Henry was easily able to get the decree of divorce against his wife, and married Anne Boleyn.

402. Wolsey and Cromwell.—The favourite adviser of Henry VIII. in the first part of his reign was Thomas Wolsey (1471–1530). Wolsey was of low descent, but, having joined the clergy, rose rapidly because of his marked talents, and finally became Archbishop of York and Lord Chancellor. Although a very able man, Wolsey was overfond of a display of power, and revelled in the possession of palaces, trains of servants, and sumptuous feasts, and his ambition and vanity are said to have exceeded his intelligence and patriotism. When the question of the divorce of the king was

to be decided, Wolsey accepted the appointment as papal legate, and together with Campeggio, the legate from Italy, carried on a busy investigation for a year or more, without coming to any conclusion. Henry's patience then became exhausted and Wolsey's fall was the consequence. He was banished from the Court, and was eventually arrested on a charge of high treason. While on his way to London, Wolsey was stricken with a fatal illness, and death saved him from imprisonment.

Thomas Cromwell, a former secretary of Wolsey and a man of rude energy, now succeeded to the place from which Wolsey had fallen. Cromwell, the son of a blacksmith, was in 1531 appointed privy councillor to the king, and in 1533 was made chancellor. To his influence may be charged the repudiation of the Pope by the king, and the passing of the Act of Supremacy, by which the king was declared the supreme head of the Church of England. In 1536 he instituted the suppression of the monasteries, and in 1540 was created Earl of Essex. In 1539 he negotiated the marriage of Henry VIII. with Anne of Cleves, the king's fourth wife, as his second wife, Anne Boleyn, had been beheaded because of alleged unfaithfulness, and his third, Jane Seymour, had died after one year of questionable marital bliss. Anne of Cleves also failed to suit the king, who became enamoured of Catherine Howard, and he divorced Anne, ostensibly on the charge that she had previously been betrothed, and married Catherine,

only to have her executed on account of a love affair. Cromwell drew upon himself the king's displeasure by the part he had taken in the negotiations for the union between Henry and Anne of Cleves, and this circumstance hastened Cromwell's downfall. He was accused of treason and beheaded.

403. Developments in Church Government.—After the fall of Wolsey, Cromwell persuaded the king to openly repudiate the Pope, to make himself head of the English Church, and to refer the matter of his divorce to an ecclesiastical court dependent upon himself. The king followed the advice, and the first step taken was the stopping of the annual payments to the Pope. Then a creature of the king, Cranmer, was appointed Archbishop of Canterbury, and to him was referred the matter of the king's divorce. Cranmer, of course, at once issued the decree, and Henry crowned Anne Boleyn as queen. In 1534 the Parliament passed the Act of Supremacy by which Henry was declared the supreme head of the English Church. The enactments of this year were made the test of loyalty to the king, and whoever pronounced a doubt about the righteousness of the proceedings or failed to recognise Henry as the head of the Church in place of the Pope, was liable to a traitor's death. Thomas Moore, once Henry's friend and chancellor, was among the victims who paid with their lives for their unwillingness to give to Henry the

recognition required. Although the faith and ritual remained the same, some innovations were introduced, such as the placing of the English Bible in all churches. The doctrines concerning purgatory, indulgences, and masses for the dead were condemned, pilgrimages and worship of images were prohibited, and all images were ordered destroyed. The most radical measure was the suppression of the monasteries, which the king sanctioned upon the advice of Cromwell. The wealth of the monasteries, which at this time probably included one-fifth of the lands of the country, was confiscated and became the property of the king. A part of it was used for the establishment of new churches and for new schools, but the greatest part was distributed among the nobility to attach them to his party. A revolt broke out in 1536 because of the changes made, and the king ordered the Parliament in 1539 to pass an act, referred to as the Six Articles, commonly known as the "Whip with Six Cords." The Six Articles were intended as a confession of faith of the Church which Henry was pleased to call orthodox. It was half-way between Catholic and Protestant, and it upheld celibacy of the clergy, confession, and transubstantiation. A persecution was now instituted which affected Catholics and Protestants alike, and difference of opinion from the Six Articles was made punishable with death.

404. **Edward VI. and Mary.**—Edward VI. was

the son of Henry VIII. by his third queen, Jane Seymour, and succeeded to the throne under the regency of his uncle, the Duke of Somerset. In 1550 the Duke of Northumberland became regent, the king then being only thirteen years of age, and when, in 1553, Northumberland perceived that the king was slowly dying, he persuaded him to exclude his sisters, Mary and Elizabeth, from the succession, and to bestow the crown upon Lady Jane Grey, to whom the duke had married one of his sons. Edward VI. died soon afterward. During his reign occurred the publication of the Forty-two Articles of Religion and the introduction of the Book of Common Prayer. The Forty-two Articles were reduced under Elizabeth to thirty-nine, and were somewhat tempered in tone, but they still remain, with the Prayer Book, the two main pillars upon which rests the Church of England.

Mary was the child of Henry VIII. and Catherine of Aragon. After the death of Edward VI., the Duke of Northumberland proclaimed Lady Jane Grey queen, but Mary soon overcame the opposition and both the Duke of Northumberland and Lady Jane Grey were beheaded. Mary pursued an ultra-Catholic policy during her reign. She abolished all the acts that had been voted under Edward VI.; the married clergymen were expelled, and after the Act of Supremacy had been revoked by Parliament in 1554, the English nation was received back into the obedience of

the Papal See. Mary sought an alliance with Catholic Spain and married Philip, the son and heir of Charles V. This act, combined with the religious persecutions of the Protestants, undermined her popularity. About two or three hundred persons suffered death during her reign on account of their religion, among them Bishops Latimer and Ridley and the Archbishop of Canterbury, Cranmer. From this period of the Protestant martyrs dates the terrible title given to Mary by posterity—"Bloody Mary." Mary was drawn by her Spanish husband into war with France, and lost the last English possession on the continent, Calais, in 1558. Her death occurred in the same year.

405. Elizabeth. — Elizabeth, the daughter of Henry VIII. and Anne Boleyn, reigned from 1558 until 1603. She possessed an inflexible will, great courage, and exceptional intelligence, but was devoid of all graces of womanhood, being vain to excess, treacherous, cruel, unscrupulous, frivolous, and lukewarm in matters of religion. She was well educated, could read Latin and Greek, and was acquainted with the languages and literatures of the continent. Although she seemed luxurious and pleasure-loving, she lived simply and frugally, and from the voluptuous coquette when not engaged with matters of state, she was transformed into a cool and sagacious politician when attending the deliberations of her council-board. She was subject to furious outbursts of

anger, and sometimes would swear at her ministers in most uncouth language. It was her delight to mystify diplomats, and deception and falsehood were her usual weapons, seeming to her only an intellectual means of meeting a difficulty, and she met the exposure of her lies with the same indifference with which she had uttered them. Notwithstanding all her faults, her immorality, and lack of religious feeling, she was the ideal of England, and her reign was very successful, partly because of her indifference to religion, which prevented her continuing the radical policy pursued by her predecessors.

Elizabeth was very successful in the selection of her advisers and ministers, and her sagacity was displayed to best advantage in her assembling in the Privy Council the best political talent the country afforded. The most famous of her ministers was William Cecil, who was at the head of the Council for forty years. Other prominent ministers were the son of Cecil, Robert, Sir Nicholas Bacon, and Sir Francis Walsingham.

Although Elizabeth always consulted her Privy Council in affairs of the state, she never granted any political influence to Parliament, and the sovereignty in England was practically concentrated in her hands. The first question of her reign was the question of the Reformation. Elizabeth realised that the course of Edward, who had pursued a radical Protestant policy, and the course of her immediate predecessor, Mary,

who had been a radical Catholic, were failures because of their extremes, and she therefore wisely decided to return to the moderate policy of her father, Henry VIII. In 1559 Parliament passed the Acts of Supremacy and Uniformity, by which the independence of England from Rome was again declared and Elizabeth made the highest spiritual authority, and the clergy were forbidden to depart from the beliefs and service which were laid down in the new version of the Common Prayer and in the Forty-two Articles of Religion, which soon were reduced to thirty-nine.

The important events of her reign of forty-five years were the conclusion of a treaty with France in 1564, by which Elizabeth relinquished her claim to Calais in consideration of the payment of 220,000 crowns; in 1587 she signed the death-warrant of Mary, Queen of Scots, who in 1568 had taken refuge in England, after having been driven from Scotland by a rebellion of her subjects; and in 1588 the English fleet defeated the Spanish Armada in the English Channel, and thereby prevented an invasion of England.

406. **Mary Stuart.**—Mary Stuart became Queen of Scotland after the death of James V., her father, in 1542. She was a child then, having been born a few days previous to the death of her father. Her mother, Mary of Guise, was appointed regent, and Mary was sent to France to be educated. In 1558 she was married to the Dauphin, afterwards Francis II.; in 1560 Francis II. died, and

Mary returned to Scotland in 1561. In Scotland in the meantime the Presbyterian Kirk had been established, and Mary, being a Catholic, failed to gain the confidence of her subjects. In 1565 she married her cousin, Lord Darnley, who was a proud and dissolute character. After his marriage to the queen he became the tool of the party opposed to Mary, and when she refused to grant him the crown matrimonial, he was easily persuaded by the nobles that this was due to the influence of one of Mary's foreign secretaries, David Rizzio, who was a favourite of the queen. With some followers he wounded Rizzio in the queen's presence, and then murdered him at Mary's door, in 1565. In 1567 Lord Darnley was found dead under the ruins of his house near Edinburgh. The Earl of Bothwell was accused of having committed the foul deed, and, as he was known to be in love with the queen, she was suspected of complicity. After a farcical trial of Bothwell she married him. The Scots revolted, and in the year 1568 Mary sought refuge in England, and became the prisoner of Elizabeth. In 1586 she was tried on the charge of conspiring against the life of Elizabeth, was found guilty, and was beheaded in February, 1587.

407. The Spanish Armada. — Before her death Mary Stuart had bequeathed her rights to the English crown to Philip II. of Spain. Philip at once began preparations for a campaign against Elizabeth, to avenge the death of Mary and to

deal a fatal blow to the Reformation by crushing the Protestants in England. He gathered a big fleet, called the Invincible Armada, and after having received the blessing of the Pope, the fleet sailed toward the English coast. The plans were that the Armada should first sail to the Netherlands and there receive the Duke of Parma, who was to act as the commander-in-chief. In the meantime all differences of religion had been forgotten in England and preparations were made to meet the invaders. A fleet was assembled, outnumbering the Armada, although the ships were inferior in size, but this difference in bulk was made up by the excellent equipment and the perfect seamanship of the English. In July, 1588, the Spanish fleet appeared off the west coast of England. The English attacked the rear and flank, and the Spaniards suffered such losses and their vessels were damaged to such an extent that the Armada was compelled to retreat to Calais for repairs. The English blocked the Channel, and the Armada made an attempt to escape by sailing northward around the British Isles. However, the fleet was overtaken by the equinoctial storms, and many of the Spanish ships were shattered upon the rocks. Only one-third of the vessels returned to Spain, and England was saved from a great danger.

408. Davis, Frobisher, and Drake. — After the crippling of the naval power of Spain England became aware that her true realm was the sea.

Great sailors, like Davis, Frobisher, and Sir Francis Drake, made voyages to the remotest lands, and many are the stories of their adventures and exploits. Drake was half explorer, half pirate, whose greatest delight was in fighting the Spaniards on the high seas, and in plundering the colonies of Spain. He accomplished the circumnavigation of the globe, and after his return was knighted by the queen. While searching for a north-west passage to the East Indies, Frobisher and Davis discovered the straits which bear their respective names. The English established lucrative commercial relations with various countries of the world, supplanting the Spanish, who hitherto had been allowed the monopoly of the sea, and even before the death of Elizabeth England had entered fairly upon the path of oceanic expansion.

409. Literature of Elizabeth's Time.—The growth and expansion of England under the reign of Elizabeth exercised a great influence upon the intellectual life of the nation, as with the increase of commerce came the increase in industry and wealth, and the more elevated plane of living, which showed itself in greater luxury of dress and in a patronage of the theatre and the arts. These national and local influences gave a great impetus to literature, which was further inspired by the restlessness and curiosity which characterised the age. The sphere of human interest was widened by the discoveries, and the influence of

the new knowledge about the various races of the world, their customs, religions, and even their instincts, led to a closer study of human character, which is shown in the popularity of the drama, and in the works of Bacon, Spenser, Greene, Marlowe, Shakespeare, Sidney, and Hooker.

C—The Revolt of the Netherlands

410. Rise of the Dutch Republic. — With the above topic two others are closely connected, namely the religious wars in France and the Thirty Years' War in Germany, for they unquestionably were the outgrowth of the struggle between the Protestant and papal parties. They all lead to a forward step—either directly or indirectly—in the progress towards liberty of the individual.

411. Situation and Social Conditions in the Netherlands.—The countries designated at the present day as Belgium and Holland were the Netherlands, or "Low Countries" of old. A good part of the land is below the level of the sea, and has been won from it after a long struggle by means of the dykes and canals, a great system of the latter having also been devised to carry off the periodical overflow of the Rhine, the Meuse, and the Scheldt. The great number of these waterways has in a large measure increased the fertility of the soil, and as they furnish the means for cheap transportation, they have proved

of immense importance in the development of the country.

The Netherlands are peopled by two races, the Celts and the Teutons. The former are in the minority, speak a French dialect, and inhabit what is now known as Belgium, especially the southern portion, while the Teutons inhabit the northern part of Belgium, and Holland. They are divided into the Flemish and the Dutch, speaking two slightly different German dialects.

The original inhabitants of the Netherlands were farmers, herdsmen, and fishermen. Commerce and industry gradually gained a foothold and caused the building of cities, and these in course of time wrung charters from their feudal lords and acquired a comparative freedom, which, aided by the favourable situation for a world-wide commerce, made the cities of the Netherlands assume positions of the greatest importance among the cities of the North. Antwerp, Bruges, Ghent, Haarlem, and many other cities aided, by the extension of commerce and industry, in the elevation of the Netherlands, in point of material prosperity and of intellectual culture, to a position of first rank in northern Europe.

The reign of Charles V., while very successful in regard to the development of the country in nearly every department of civilisation, was a conspicuous failure so far as his position towards the Protestants in the Netherlands was concerned. He met the adherents of Luther with a relentless

hostility and employed the fiercest methods in his attempts to exterminate the heresy, but the staunchness in death of the Protestant martyrs did more towards the permanent establishment of the faith than the most effective propaganda of the preachers could have done. Confiscations of property, imprisonments, and burning at the stake became of daily occurrence, but although the number of victims of the persecutions of Charles is estimated at 50,000, the result was only a swelling of the ranks of the Protestants. Notwithstanding the ravages of the Inquisition, which was established in the Netherlands by Charles V., there was no important outbreak against his policy during his lifetime, but the seed was no doubt introduced for the revolt which finally broke out in 1566.

Philip II., the son of Charles V., succeeded him in 1555. He remained for four years in the Netherlands, and in 1559 left for Spain, never to return. Before leaving, he intrusted the government of the Netherlands to his half-sister, Margaret, the Duchess of Parma. Her policy caused discontent among the nobles, who found themselves supplanted by a few upstart courtiers and servile favourites, and the discontent was augmented by the persecutions of the Inquisition. In 1565 the nobles formed a league among themselves and presented to the regent a statement of their grievances, demanding that it be forwarded to the king. Margaret, thoroughly frightened by

the demonstration, promised to do so, whereupon one of her courtiers exclaimed: "Madam, are you afraid of a pack of beggars?" When the expression was carried to the nobles, who were assembled at a banquet, one of their number immediately suspended a beggar's wallet from his neck, and filling a wooden bowl with wine, proposed the toast: "Long live the beggars." The name "les Gueux" became attached to them as the designation of their party throughout the long struggle which broke out immediately after with the Spanish power. The war was concluded by the treaty of 1609, which, although officially termed a truce for twelve years, was virtually an acknowledgment of the independence of the United Provinces of the Netherlands by Spain. After the peace of Westphalia, 1648, the independence of the Dutch Republic was officially recognised.

The bold act of the "beggars" resulted in the outbreak of the Iconoclasts (image-breakers), who invaded the Catholic churches, broke the pictured windows and saintly images, and shattered the crosses and altars into fragments, thus causing the ruin of many priceless art treasures. Their heedless destruction has been as sincerely mourned by lovers of the beautiful, as the burning of the rolls of the Alexandrian Library has been lamented by the lovers of learning. After some months the revolt was repressed, but Philip, instead of aiding Margaret to confirm the established order, planned

a campaign of vengeance, and assembled an army for the punishment of the Netherlands, putting at its head the Duke of Alva, one of his ablest generals. Just before his arrival in the Netherlands Prince William of Orange crossed the border into Germany, where he at once began preparations to oppose the army of the king of Spain. William of Orange, who is justly called "the founder of Dutch liberties," was compelled to carry on the struggle almost single-handed, with hardly the support of one-half of the people of the Netherlands, but although he suffered defeat after defeat, he remained firm in his resolution, and became the hero and martyr of his country. He turned all his available possessions into money, and raised and equipped an army of 30,000 men almost wholly at his own expense. His project was equivalent to a declaration of war against Philip, and although the great difference in the strength of the two parties that were soon to engage in a long and fierce struggle seemed to decide the result in advance, the smaller and weaker nation issued from the contest as victor, after an honourable and dramatic war lasting eighty years (1568–1648).

412. **William the Silent.**—The first campaign resulted in the defeat of the brother of William of Orange, and then William himself was defeated and his army scattered, because the people had failed to rise as he had expected. The harsh measures adopted by the Duke of Alva, and the

hope of deliverance which the campaign had for a moment excited in the people, soon changed the attitude of the populace, who, once awakened from the torpor of indifference, began to resent the oppressions of the Spaniards. An attempt of Alva to fill his depleted treasury by a system of outrageous extortion, imposing a tax of ten per cent. upon all commercial transactions, was answered by the citizens simply by the closing of their shops and the total cessation of business. The Dutch freebooters, known as the "beggars of the sea," began to gain advantages over the Spaniards, and their influence caused the driving out of the Spaniards from a score of towns, thus limiting the power of Alva to Brussels and the South. Holland elected William the Silent its "Stadtholder," and from this time became the centre of the Dutch resistance. Alva now entered upon a campaign with many atrocities and massacres, but he was incapable of dealing with the situation and demanded to be recalled. Requesens, a sensible and moderate man, was appointed in his place in 1573. The most notable event of his term of command was the siege of Leyden. When the city seemed lost for failure of getting provisions, William had recourse to the expedient of cutting the dykes and letting the sea in upon the land. The ships of the "beggars of the sea" followed, and with the aid of favourable winds succeeded in reaching the city, the waters compelling the Spaniards to raise the siege. In

1576 Requesens died. The Spanish soldiers rose in revolt because of their not having received their pay, and marched through the land pillaging city after city, Antwerp among them, and paying themselves from the spoils. The massacre of the inhabitants caused the outbreak to be called the "Spanish Fury." The result of the outrages was the Pacification of Ghent, in 1576, thus being called the alliance between the North and South, the Teutons and Celts, Protestants and Catholics, which proclaimed their common interests, and the United Netherlands now prepared to make a common stand against their oppressor. When Don Juan d'Austria, the hero of Lepanto, was appointed as successor to Requesens, the Netherlands were prepared to resist the Spaniards, and Don Juan had to enter the country in disguise. However, by treachery he succeeded in gaining a base of operation and defeated the revolutionary forces at Gemblou. He died shortly after, and was succeeded by another general of renown, Prince Alexander of Parma. The war went on, with varying successes, but dissatisfaction arose among the Netherlanders, and the result was the separation of the northern and southern provinces. William, unable to unite all the states, endeavoured to effect a confederation of the northern states, and succeeded in establishing the Seven United Provinces of the Netherlands, by the treaty of Utrecht, 1579, which were the foundation of the Dutch Republic. Philip of Spain, who saw

that William was the backbone of the resistance, published a ban against him, declared him an outlaw, his life forfeited, and offered 25,000 gold crowns and a patent of nobility to any one who would kill him. William's answer was the famous "Apology," in which he justified his course and arraigned tyranny in the most stinging words. This document was scattered broadcast over Europe. The offer of blood-money had its effect, and William was murdered in 1584 by Balthasar Gerard. After the killing of William, Elizabeth openly declared herself with the Dutch and sent armed forces to their aid, among them Sir Philip Sidney, called the "Flower of Chivalry."

413. Growth of the Netherlands.—The aid given to the Netherlands by Elizabeth enraged Philip, who now turned against England, partly also to enforce his claim to the crown, which had been bequeathed to him by Mary Stuart, and the disaster of the Armada was the consequence. His campaign against Henry of Navarre, following shortly after, was a further drain on the resources of Spain, and made it impossible for him to return with the old vigour to the attack against the Netherlands. Philip II. died in 1598, but the contest was carried on by his son, Philip III. Maurice, the son of William the Silent, who was at the head of the Netherlanders, continued to win victory after victory, and Spain at last saw herself confronted by the necessity of coming to terms with her revolted subjects. Negotiations

were begun and a twelve-years truce was arranged by the treaty of 1609. This was the beginning of the end. When the truce was over, the Thirty Years' War was raging in Europe, and a weak attempt of Spain to subjugate the Dutch was repulsed. In 1648 Spain finally acknowledged the independence of the Dutch Republic.

The most remarkable feature of the war for Dutch independence was the commercial and intellectual advance of the republic during the war. At the end of the war the population had increased to such an extent that it equalled that of England. The republic became one of the great political powers of Europe, and attained a wonderful material prosperity derived from the world-wide trade conducted by the Dutch sailors, and in this period falls the formation of the East India and West India Companies. Acquisitions were also made in other parts of the world, especially in Asia and Africa. The intellectual progress of the people kept pace with their material advancement, and the republic contributed much to contemporary science, while the glories of the school of painting established in the Netherlands are hardly inferior to those of the Italian schools of the Renaissance.

D—FRANCE

414. The Protestants in France.—The beginnings of the Reformation in France were made quite

independently of Luther, as there had appeared men who, from their study of the Scriptures, expressed opinions very similar to those of Luther. However, the movement for a reform in State and Church received a fresh impetus from the revolt in Germany.

A circle of reformers, who clamoured for a simplification of the Catholic faith, under the leadership of Lefèbre, had already gained considerable influence in France when Luther began to teach his doctrines in Germany. Francis I. began the persecution of the heretics, the most fearful crime of the age being the extermination of the Waldenses (or Vaudois) in 1545. His successor, Henry II., was a religious fanatic and continued the persecutions, hundreds of the heretics being burned at the stake, but the result was the same as it had been in the Netherlands and in England: the faith was confirmed by the blood of the martyrs, and the numbers of the Protestants gained in consequence. The reformed creed gained adherents, especially among the nobility and the higher classes, and took root in the country of the Albigenses, in the south of France. They were called Huguenots, and at the time of the beginning of the civil and religious wars, which began during the reign of Francis II., they probably numbered about 400,000.

415. The Leaders (1550–1600).—The leaders of the Catholic party were Catherine de' Medici, the mother of the three kings, Francis II., Charles

IX., and Henry III.; Francis, Duke of Guise; and his brother Charles, Cardinal of Lorraine.

On the side of the Huguenots were the Bourbon princes, Antoine, King of Navarre, and Louis, Prince of Condé; and Gaspard de Coligny, Admiral of France. The greater part of the French nobility were on the side of the Huguenots. Antoine of Navarre deserted the Huguenots and was killed in battle against them. King Henry of Navarre, the son of Antoine, then became the head of the Huguenot party. When King Henry III. was obliged to flee from Paris, because of the murder of Henry of Guise, he fled to King Henry of Navarre, and was assassinated by a fanatical Dominican monk. Henry of Navarre became King of France, being the first of the House of Bourbon, as Henry IV. He afterward abjured his faith and returned to the Catholic religion, in order to end the civil strife.

416. St. Bartholomew's Day.—Admiral Coligny secured a great influence over Charles IX. and incurred the enmity of Catherine de' Medici and the Guises. Fearing the loss of her influence over her son, Catherine resolved upon the death of Coligny and an attempt was made to murder him, but the bullet intended for his breast struck him in the arm. The king swore to take summary vengeance upon his assassins and the accomplices, and the fear of punishment and terror of discovery drove Catherine and the Guises to the extreme, and they plotted the immediate destruction of all the

Protestants within the walls of the city. The king was a coward and was persuaded by his mother to consent to the massacre, which began on St. Bartholomew's Day, August 24, 1572, at midnight, and lasted for three days and three nights in the city, and for many days after in the provinces. The victims of the fanatics are variously estimated at from 2000 to 10,000 in Paris alone, and 20,000 to 30,000 throughout the country, although modern historians quote figures much lower. Instead of exterminating heresy in France, the fearful massacre of St. Bartholomew's Day only served to rouse the Huguenots to a firmer defence of their faith and the war flamed up again. The country was in a state of turmoil after the accession of Henry IV., who became King of France after the assassination of Henry III.

Henry IV. was the son of Antoine of Bourbon, King of Navarre, whom he succeeded in 1572. He escaped the massacre of St. Bartholomew's Day by temporarily denying his faith, and after the death of Henry III. became King of France in 1589. His claim to the throne was disputed by the Holy League.

417. Henry IV. (1589–1610).—The Holy League declared for Cardinal Charles of Bourbon, whom they proclaimed king under the title of Charles X. Henry IV. succeeded in defeating the army of the League in 1590, and after embracing the Catholic faith (1593), he was generally recognised by the

Catholics, although the League still carried on the war with the aid of Spain. He published the Edict of Nantes in 1598, and concluded a peace with the League and Spain in the same year, ending the wars of the Huguenots. He was assassinated by Ravaillac, a Catholic fanatic, in 1610.

The Edict of Nantes permitted the establishment of the Protestant worship, but excluded it from all the Episcopal cities, and from Paris. It placed the Catholics and Protestants on the same level before the law, and gave to the Protestants, as a sort of refuge and defence, a number of fortified towns, among them La Rochelle.

The immediate effect of the Edict of Nantes was the religious pacification of the country. However, the last measures of the Edict, which placed in the hands of the Huguenots a number of fortified towns, and thus made them an independent armed power within the state, an army and the fortified towns having legally become their possession, were the cause of the ambition of the Huguenot chiefs to found in France a Protestant commonwealth similar to that set up by William of Orange in the Netherlands. This ambition was crushed by Cardinal Richelieu.

418. Louis XIII.—Louis XIII. was the son of Henry IV., whom he succeeded in 1610. He was then nine years of age, and his mother, Marie de' Medici, was regent until he was declared of age, in 1614. He chose for his prime minister the Cardinal Richelieu, who remained in office until his

death in 1642. The chief event of the reign of Louis XIII. was the destruction of the power of the Huguenots by the siege and capture of La Rochelle. He centralised the power of the government in the hands of the king, and made himself independent of the nobles and the parliament.

419. Richelieu.—Richelieu was born in 1585. He was educated for the Church; became bishop in 1607; was exiled in 1617; made cardinal in 1622, and became prime minister in 1624, remaining in this office until his death.

The aims of Richelieu were the destruction of the power of the Huguenots, which he accomplished by the siege and capture of La Rochelle; and the lessening of the power of the nobles, the greater part of whom were Protestants, who were constantly challenging the royal authority and threatening the dismemberment of the kingdom. He increased the influence of France abroad, and the power of the crown at home, virtually making the king independent of the nobles and of parliament, and he also accomplished the abatement of the power of the House of Habsburg, whose influence in the affairs of Europe was destroyed by the intervention of France and Sweden in the Thirty Years' War. Briefly, he made the king absolute in France and France the ruler of Europe.

E—The Thirty Years' War

420. The Last Combat between Protestantism and Catholicism in Europe.—The real cause of the

Thirty Years' War was the irreconcilable character of Protestantism and Catholicism in Germany. The more specific cause must be sought in the defective character of the Religious Peace of Augsburg. Three of the articles were especial causes of trouble. The first was the provision that each secular prince was given the right to turn out of his domain all persons who did not accept the State Creed. The second was the so-called Ecclesiastical Reservation, which tried to protect the Catholic Church by forbidding all future secularisations of her territory; and third, the stipulation that any spiritual prince upon becoming Protestant was required to give up his land and office. Peace was preserved under the immediate successors of Charles, but with the accession of Rudolph II., in 1576, the Jesuits were allowed much freedom in the prosecution of their work, and the result was the reconversion of many princes and whole territories, which thus became lost to the Protestant cause. Rudolph was an intolerant Catholic and his policy towards the Protestants led the latter to form a confederation, called the Evangelical Union.

The organisation of the Protestants was followed in the next year by a similar step on the part of the Catholics, who united in the so-called Holy League, in 1609. The head of the League was Maximilian, Duke of Bavaria, while at the head of the Union was Frederick, the Elector Palatine of the Rhine, but as he was a Calvinist, he received

only a wavering support, Prince Christian of Anhalt, the organiser of the confederation, being the actual head. The friction between the two parties caused a terrible suspense, and the opinion was general that only an occasion was wanted to begin the war. This occasion was furnished by Bohemia in 1618, when the Protestants, angered beyond endurance by the iniquities inflicted upon them by Mathias, who had succeeded Rudolph in 1612, rose in open revolt, invaded the castle at Prague, and tossed the representatives of the king roughly out of the window. The Protestants then organised a government of their own, and the Jesuits were expelled. Thus the long-waited-for signal had been given for a bitter conflict which lasted for thirty years, and which towards the end developed into a heartless and shameful struggle for power and territory.

421. Gustavus Adolphus.—Gustavus Adolphus, King of Sweden, was born in 1594; was killed in battle in 1632. Three wars were raging when he became king,—with Denmark, Russia, and Poland. He concluded a peace with Denmark; compelled Russia to cede some of her possessions, and, through the mediation of Cardinal Richelieu, agreed to an armistice of six years with Poland, in order to be able to invade Germany to render assistance to the Protestants, who were hard pressed by the armies of the emperor. An alliance with France was entered into, because France feared the increase of power of the House of

Habsburg, while Gustavus viewed with alarm the threatened destruction of the equilibrium between the Protestants and Catholics in the north of Europe. He landed in Pomerania with a force numbering 15,000 men. He defeated Tilly in the battle at Leipsic, in 1631, and in the following year gained a victory over the army of the emperor, under Wallenstein, but himself was killed in the battle of Lützen, in 1632.

422. **Tilly.**—Tilly was born in 1559; died in 1632. He was commander of the Catholic League at the beginning of the Thirty Years' War. In 1620 he defeated the Bohemians at the battle of White Mountains, and subdued Bohemia in the following year. For his services in conquering the Palatinate he was made a count in 1622 by Ferdinand II. He conducted a successful campaign against Denmark, and defeated Christian IV. in 1626, but having been wounded in Schleswig-Holstein, had to leave the finishing of the campaign to Wallenstein. After the retirement of Wallenstein, Tilly was made commander-in-chief of the imperial forces. His only important success after this was the taking of Magdeburg, which was accompanied by frightful cruelties, 30,000 persons perishing and the entire city being burned, save a few churches and a few hovels. Tilly was not equal in military genius to Gustavus Adolphus, and was defeated at Leipsic four months after the taking of Magdeburg. He attempted to bar Gustavus from passing over the Lech, and in the conflict

which ensued was mortally wounded and died at Ingolstadt, in April, 1632.

423. Wallenstein. — Wallenstein was born in 1583; was assassinated at Eger, in Bohemia, in 1634. He was educated as a Protestant, but afterward was put in a Jesuit college, and became a Catholic. He was placed in command of the emperor's army in 1625, and in 1626 defeated Mansfeld at Dessau. After winning Silesia for the emperor, he besieged Stralsund in 1628, but without success; he was removed from his command in 1630, but in 1632, when the cause of the emperor seemed really desperate, he was recalled and raised an army, at the head of which he drove out the Saxons from Bohemia, and met the army of Gustavus Adolphus at Lützen, in Saxony. After a terrible battle Wallenstein was defeated, and shortly after, being suspected of treachery, was relieved of his command (January, 1634), and in February, 1634, was murdered in his bedchamber by some of his officers.

424. The Treaty of Westphalia. — The provisions of the Treaty of Westphalia, signed in 1648 at Münster and Osnabrück, ending the Thirty Years' War, were, in the main, as follows: Switzerland and Holland were declared independent. Sweden received a part of Pomerania, Wismar, Bremen, etc., three votes in the diet, and an indemnification in money. France received the greater part of Alsace, and her possession of Metz, Toul, and Verdun was acknowledged. Brandenburg re-

ceived a part of Pomerania, Halberstadt, and Minden. Saxony received Lusatia, and Bavaria the Upper Palatinate.

The Peace of Augsburg was confirmed by the treaty and its provisions were extended to the Calvinists; the Protestants were to retain all the ecclesiastical property that had been in their possession in 1624, and autonomy was granted to all the states of the German Empire.

425. Effects of the War upon Germany.—Although contemporary stories of the devastation and ruin of Germany may be accepted as exaggerated, the country lay insensible and exhausted after the long struggle, and took more than a hundred years to recover, and, in some respects, may be said to be recovering only now. The generation that survived the war had grown up without schools and without churches, and the influence of the licentious atmosphere of the camp was only gradually eradicated. Political disunion and weakness added to the evil already existing, and Germany became a loose assemblage of states virtually independent, of which there were over two hundred.

THE ERA OF THE POLITICAL REVOLUTION

(FROM THE PEACE OF WESTPHALIA, IN 1648, TO THE PRESENT TIME)

A—THE ASCENDANCY OF FRANCE

426. Absolute Government of Louis XIV.—The reign of Louis XIV., the Grand Monarch, is the time of France's greatest splendour; but while the monarch and his minions lived in the greatest luxury the people were groaning under the burden of taxation imposed to meet the demands of this expense and of the numerous wars carried on. Louis XIV. was the representative of Absolute Monarchy.

427. The Divine Right of Kings.—According to the theory of the "divine right of kings," the nation constitutes a great family, with the king at the head, or as the father of the nation. The duty of the king is to rule like a father; the duty of the people is to obey the king as children obey their father. It is not right for the people to rebel against the authority of the king if he is cruel, harsh, or unjust, this being only a misfortune of

the people. The king is accountable to God alone, and to God must the people leave the avenging of all their wrongs.

This theory had the effect of raising the king above the law and also above all the institutions which served as a barrier to his will. In this lay the danger of the system. The monarchs forgot that they were to attain any object beyond their own pleasure, and the abuses that resulted brought about the revolution of the people, who desired a government founded on more just and popular principles.

On the death of Cardinal Richelieu, Cardinal Mazarin was appointed prime minister, and was retained in office by the queen regent, Anne of Austria, who reigned for Louis XIV., then only nine years of age, after the death of Louis XIII., which occurred in 1643. During his administration Mazarin continued the policy of his predecessor, which looked to the abatement of the power of Austria by interference in favour of the Protestants during the Thirty Years' War. His policy at home, of centralisation of the administrative authority in the Crown, caused bitter opposition by the nobles, and gave rise to the wars of the Fronde. In 1659 he concluded the war with Spain by the peace of the Pyrennees, whereby France gained advantageous terms. Mazarin died in 1661.

428. Louis XIV. Takes the Reins in his own Hands.—After the death of Mazarin, Louis XIV. became

his own minister, and Colbert, who had been designated by Mazarin as his successor, acted only as the head of the king's assistants.

Louis XIV. was not satisfied to be called "Great" at home only, but it was his ambition to establish a great empire, and in fact he aspired to become the ruler of all Europe, and even more than that, as his plans included the founding of an enormous empire in America. His desire for conquests and the dreams of a French universal monarchy involved him in many wars, and although his arms were very successful, in the end the country was left in an exhausted state, the treasury empty, and the army broken; while his policy had slowly paved the way for the Revolution.

In 1685 Louis XIV. revoked the Edict of Nantes by which Henry IV. had given the Huguenots civil rights and liberty of worship, and which policy both Richelieu and Mazarin had continued. The cruel measure ordered the closing of all the Protestant churches, and every Huguenot who refused to embrace the Catholic faith was outlawed, the result being that over 50,000 families were driven out of the kingdom. The persecutions of the Huguenots under Louis XIV. are called the Dragonnades, because Louvois, his minister of war, persuaded him to quarter the dragoons in the houses of the Huguenots, giving the men full permission to harass and insult the families with whom they lived. Many of the victims of these

outrages embraced the Catholic faith simply to rid themselves of their persecutors, while many thousands left the country, some of the most important industries being ruined in consequence.

Louis XIV. sustained a most magnificent court, and its manners and its extravagance were imitated, while French taste and fashion gave the law to the continent, and the French language became the Court language of the civilised world. Louis had half a dozen palaces, the most costly of which was that at Versailles, upon which a sum as high as $100,000,000 was spent. At his Court Louis gathered all the men of rank and note of France, and he gave a most liberal encouragement to men of letters, so that his reign is called the Augustan Age of French literature. At his Court he exacted the most ceremonious courtesy, and the sharp Court etiquette was never relaxed. Besides being artificial, the life of the Court of Louis XIV. was corrupt as well, but the immoralities were hidden by superficial accomplishment and by suavity and polish of manners. Although he was susceptible to flattery, Louis was an able man, and after having taken the management of the state upon his own shoulders, he laboured as diligently at his task as any peasant did in digging the soil, and every day he spent nearly eight full hours in the consideration of public affairs. The long and eventful reign of Louis XIV. towards the close was filled with troubles and afflictions. The heavy and constant taxes, which were needed

to pay the expenses of his many wars, had bankrupted the country. His army was no more, and of his navy only a few ships remained. Death had taken from him his son, a daughter, and two grandsons, and his great-grandson, who was to succeed him, was a mere child of five years at the time of his death, in 1715. His confessor, Le Tellier, and his wife, Madame de Maintenon, both left him to die alone, but the king retained his dignity to the last. When the news reached Paris that the king had died, the people, who in the first part of his reign had called him the "Great," were now rejoicing because he was no more.

429. Louis XV.— Louis XV. was the great-grandson of Louis XIV. He was born in 1710; died in 1774. He was only five years of age when Louis XIV. died, and during his minority the government was administered by the duke of Orleans. In 1723 he was declared of age, and in 1725 married Marie Leczinska, the daughter of the dethroned king of Poland, Stanislaus. Louis XV. engaged in a war with Germany in order to force the emperor to reinstate Stanislaus on the throne of Poland. The matter was compromised by the granting of the duchy of Lorraine on the expelled king. In 1741 he joined the coalition against Marie Theresa of Austria, but the war ended without anything being gained. In 1755 the so-called French and Indian War broke out in America and India, and in 1756 Louis became in-

volved in the Seven Years' War, fighting on the side of Austria and Russia against Prussia and England. By the Treaty of Paris, which he signed in 1763, France lost Canada and Louisiana, while India had been lost by the victory of Lord Clive in 1757. During the reign of Louis XV. France was steadily losing in prestige and importance, and when he died, in 1774, the kingdom was left impoverished, oppressed, and discontented, prepared for the Revolution which was to break out fifteen years later.

B—The Government of France

430. Political History of France.—The political history of France from feudal days to the French Revolution covers a period which in some respects is of unparalleled brilliancy. The French have been characterised as fickle, unstable, revolutionary, and a superficial examination of their history during the century and a half just past might seem to justify it. However, there can be question of the revolutionary character of French politics during the period named above. The conditions of any given time were evolved from those preceding it, and in their turn they passed, by an unbroken continuity, into the conditions of later times.

431. The French Monarchy.—The beginning of the French monarchy proper is placed in the tenth century, when Hugh Capet, Duke of France,

became king. However, his power was scarcely greater than that of the heads of the various great feudal principalities, who acknowledged him as their suzerain. The name of France applied only to the duchy of that name, and while the first Capetian king held merely a dignified title, the domains of the dukes of France were being steadily added to by his successors, and treaties, conquests, and marriage alliances served to increase their possessions. The process of territorial expansion and of unification of the petty feudal states into one great nation with a centralised government resulted in the creation of a despotic monarchy, which, although it signified a decrease of individual liberty, was a stepping-stone to modern progress and civilisation, leading to constitutional representative government.

432. Local Self-Government.—The final institution of the monarchy took away not only the power of the feudal lords, but it also subverted local self-government, which had been allowed to flourish in many of the feudal baronies, and neither the Revolution nor the Republic have succeeded in restoring to it the full vigour and life it had shown in feudal times and even in the initial stages of the process of unification.

During the feudal times many rural communities received charters from their overlords, which permitted them to establish and administer their own popular government, regulate the matter of feudal rights and duties, and prescribe the per-

formance of *corvées*, services to be rendered to the feudal lord, such as repairs of the roads, etc. The government of the communities was administered by a general assembly which had the power to assign officers to the performance of various functions, and had the jurisdiction in the management of the property of the community and the collection of taxes. Popular privilege extended even to the administration of justice, as every person possessed the right to be tried by his peers, and vassals were present in the courts of the barons to act as judges.

While the privileges of self-government allowed the rural communities under the feudal system were considerable, they did not free them from any of the duties of their position as vassals to their overlords. In contradistinction to this, many towns acquired virtual independence, by purchase from the feudal lords, by force if necessary, being aided in their struggle against the feudal barons by the kings, whose policy advised friendliness towards the townspeople. The kings even took advantage of the occasion to exercise their royal prerogative by granting municipal citizenship to dissatisfied vassals, thus creating the *bourgeoisie du roi.*

433. Roman and Non-Roman Municipalities. — When the Teutons invaded the south of Gaul, they conquered many Roman cities, but as they were averse to town life, they did not further interfere with their affairs, so that these municipalities

retained the Roman form of organisation. Teutonic influence made itself felt to some slight extent; but the administration remained based upon Roman example, these towns being governed by Co-operative Councils, consisting of aristocrats at first, but later the democracy, by the aid of the Church, succeeded in establishing itself in power.

In the north of Gaul the towns took upon themselves the distinct forms of non-Roman, Germanic municipalities, which adapted themselves to the existing political conditions, acquiring privileges of self-government from the feudal lords, and although they thus became closely interwoven with the feudal system, their privileges, as well as their duties, were well defined by their charters, and regulated by their relation to the overlords. They administered their own government, but a prevost acted as the representative of the feudal lord in municipal affairs. The latter form of city government, being the more secure by virtue of its close connection with the prevailing political system, became the general type in France.

434. Municipal Self-Government.—The towns grew to acquire privileges quite extensive, so that, outside of their tributary obligations to the lords or the king, they were virtually without restriction in the management of their own affairs. The administration of the municipality was conducted either by a legislative and an executive assembly, or sometimes by only one popular assembly. The magistrates were the mayor and the aldermen,

who constituted the *corps de ville*. Besides enjoying the privilege of making their own laws, the towns administered their own justice, raised the taxes for the king, or the feudal lord, as well as for their own expenses, and appointed their own police.

With the establishment of the monarchy began the decay of local self-government, which, although in some cases ascribable to internal degeneration, was wrought generally by the growth of royal power, and while the towns had been aided by the king in their contest with the feudal lords, in the process of centralisation the privileges of not only the cities, but of the provinces as well, were greatly curtailed, and at last were entirely subverted.

435. **The Pays d'États.**—The *Pays d'États* were provinces having local self-government, their affairs being directed by the Estates, or assemblies of nobles, the Clergy, and the Commons. The early form of this organisation can be traced in the *Pays d'États*, so called after the royal power had been established, when the Estates assembled at a call from the king, and in the presence of royal officials, all of their resolutions being subject to the sanction of the king. It is likely that in the early times the Estates of the provinces were merely the feudal councils, composed of representatives of those who possessed individual or corporate privileges, the feudal lords deeming it advisable to consult them in questions involving

provincial affairs. The *Pays d'États* purchased from the crown the privilege to collect the taxes imposed by the king, and they imposed local taxes to defray expenses, besides enjoying the privilege of carrying out their own plans of improvement, and this comparative freedom gave to the *Pays d'États* a life full of vigour and thrift which continued for some time even after other parts of the country had lost such liberties as they had possessed before the government came to be centred in Paris.

436. **Effect of the Crusades.**—The crusades served to greatly increase the privileges enjoyed by the towns. As the feudal lords were anxious to raise sufficient moneys for the equipment and maintenance of a retinue with which to join in the Holy Wars, they willingly gave to the towns special grants, in return for the sums needed, and, as many of the knights never returned from the ill-fated expeditions, their purpose notwithstanding, and those who did return were scarcely in position to compete with the towns, the influence of the crusades was towards the extension of town privileges.

The process of the transformation of the petty feudal states into a monarchy was aided and accelerated by the crusades for the aforetold reason, as the kings did not join in the first crusades, and were thus enabled to use the absence of the nobles to their own advantage. Later, when they did join in the expeditions, they had strengthened

their own power to such an extent as to render their presence less imperative for the maintenance of the advantages previously gained.

437. The States-General.—The States-General of France was the royal council as constituted after the representatives of the Third Estate, or the burghers, had been added to it by Philip IV., in 1302. The reason for this action had been the desire of the king to ascertain whether he would have the support of all his people, in case he should be compelled to proceed with extreme measures against the Papacy, with which a dispute had arisen respecting the control of the offices and revenues of the French Church. Previous to the admission of the Third Estate the council had been composed of representatives of the nobles and the clergy only.

The kings respected the States-General while their power was still in progress of ascendancy, but after it once had firmly been established, they paid little attention to it, and the States-General never attained actual legislative authority, and the influence of the Third Estate in France remained practically nothing until the time of the French Revolution. It had no such history as the House of Commons in England, the reason for this being an absence of organisation, as the three Estates met in sessions apart from each other. They were never consulted in regard to taxation, and did not possess the right to hold meetings except upon a call from the king, so that the States-

General virtually constituted merely an advisory board.

438. Centralised Administration.—The centralisation of administration was given the greatest impetus by Louis IX., who perfected the work begun by his predecessors by extending the central government to supplant all privileges of local magistrates and by abolishing local self-government. He arranged the system of *baillis* and *prévots*, who were officials appointed by the crown and subordinated to Parliament. The principle of this plan was the supervision of all interests, whether local or individual, by the royal power through its representatives, who acted in the name of the king, and were in turn under his control. By granting the right of appeal to the royal courts, the administration of the law was also centred in Paris, and the powers of the baronial courts were greatly decreased. The subordination of all local magistrates to the king brought about the personal and absolute government which attained its full development under Louis XIV. The head of the centralised government was the *intendant*, a direct appointee of the king, and his delegates took the places of the magistrates who hitherto had been elected by the people.

439. Councils of State and Royal Council.—The older Councils of State exercised judicial as well as political and financial functions. The importance of the household officers, who, with the feudal court, had conducted the administration

under the Capetian dukes, gradually diminished, and the necessity for the separation of the divers functions became apparent with the growth of the monarchy. This separation was accomplished by Philip IV. in the same year that witnessed the admission of the Third Estate to the States-General; and the old household officials were absorbed by the committees.

The body to which the political functions had been assigned retained the name of Council of State, while the judicial functions were assigned to the Parliament of Paris, the financial to the Chamber of Accounts, and matters of taxation formed the duties of the Chamber of Subsidies.

440. Effect of the French Revolution.—The French Revolution had but little effect on the centralised system of government administration, because the people, although they had repudiated the sovereignty of the king, and declared themselves supreme, were unable to devise a new system of administration which would work toward the perfection of republican interests. Instead of developing local administrative tendencies they simply continued the old system by having Assembly and Convention govern them as their representatives through Councils and Directories.

C—ENGLAND

441. "Divine Right" and "Royal Touch" in England.—The kings of England were believed to possess the power of healing scrofulous persons by

the laying on of hands, which power was transmitted to them from Edward the Confessor. This superstition was largely instrumental in establishing the authority of the doctrine of the "divine right," as in the eyes of the people the effectiveness of the "royal touch" was a visible attestation of the sanctity of the royal line.

442. Gunpowder Plot.—In the third year of the reign of James the First of England, some Catholics, disappointed in the king's position towards their religion, entered into a conspiracy to blow up with gunpowder the Parliament building, on the opening day of the session, when the king, the lords, and the commons would all be present. The conspiracy, which is known as the Gunpowder Plot, had for its ultimate object a rising of the Catholics and the proclaiming of a new sovereign. The conspiracy was discovered, Guy Fawkes, the leader, was seized while keeping watch in the cellar beneath the Parliament building, put to the rack, and finally executed with several of his accomplices.

The effect of the Gunpowder Plot was that it left the Catholic party in England subject to steadily increasing hatred and distrust, which with the severe measures enacted by Parliament in consequence of the alarm caused by the Plot resulted in the reduction of the Catholics to an element of small importance among the population of England.

443. James I. and Parliament.—The idea of

King James I. of the "divine right" of kings brought him very often into conflict with Parliament. The chief points upon which the disputes rested were the authority of the king in regard to legislation and taxation, the right of Parliament to discuss matters of state, and the extent of its privilege and jurisdiction. James I. not only spoke, but acted as well, as if his prerogatives were unlimited. He issued many proclamations the scope of which made them equal to laws, and then persisted in enforcing these measures by fines and imprisonment. As some of the laws regulating the power of the king in collecting the customs were indefinite, James took advantage of this, and laid down new rules concerning duties on imports and exports. His judges were servile enough to sustain him in these acts, declaring that the seaports were the king's gates, which he was at liberty to open or shut, to whomsoever he pleased. Parliament insisted upon its right to discuss questions pertaining to the common welfare and the interest of the country without being liable to imprisonment for words spoken in the House. This right James denied, and he asserted that it was only through his graciousness that they were permitted to exercise their privileges, and that if they should fail to act in accordance with his wishes he would take away all their privileges. Parliament finally entered a vigorous protest against this interpretation of the king's power, but James sent for the Journal and tore

out the page on which the objectionable entry was made, and went even so far as to imprison some of the members of the House.

The king's understanding of the prerogatives of his office paved the way for the break which was to occur between the king and the people during the reign of his successor.

444. **Charles I.** (1625–1649).—Charles I. entered upon his office with the identical understanding of the privileges and rights of the king that had caused the continuous friction between Parliament and his father. While under Elizabeth Parliament was docile, even while opposing some of her measures, and, while under James it had always remained in respectful attitude, the friction had brought it about that Parliament under Charles I. occupied a position hostile to the king, denying that his authority was higher than that of Parliament. The marriage of Charles to the sister of Louis XIII. of France, a Catholic, made matters still worse, and his liberalism in religion aroused the Commons against him to such an extent that they entered upon a policy emphatically Protestant. Another matter which aided to widen the breach between the monarch and the Commons was the failure of Parliament to vote the necessary moneys to carry on the war with Spain. Charles dissolved two Parliaments in succession because of these differences, but after an unsuccessful attempt to raise the money by "benevolences" and forced loans, he was compelled to again con-

vene Parliament. When the houses met, they expressed their willingness to grant to the king the support he wished, but they did so on condition that he sign the Petition of Right, in which they insisted that certain grievances of the nation be redressed. Among other measures the document declared "benevolences" illegal without the consent of Parliament, and arbitrary imprisonment, the quartering of soldiers in private houses, and trials without jury were to be stopped.

Having two wars on hand and no money, Charles was forced to sign the document, and the Petition of Right became the law of the land. However, it soon developed that he was not sincere when he put his signature to the document, as he violated the provisions of the Petition of Right by attempting to raise money by taxes and loans which were expressly prohibited by it. He resented the failure of Parliament to vote the usual Tunnage and Poundage, as some of the customs duties, which constituted the most considerable income of his treasury, were called, and prorogued Parliament, but not before the members had voted the levy of Tunnage and Poundage illegal, and that whoever paid it was a traitor. Charles now ruled without Parliament, and continued to do so for eleven years, 1629–1640, the government of England thus being changed from a government by king, lords, and the Commons, to an absolute monarchy. His chief advisers during this term were Thomas Wentworth and William

Laud, the former devoting himself to establishing the royal despotism in civil matters, while the latter was in a position to put the king's prerogatives in regard to religious affairs into practice.

Ship-money was a tax levied by Charles for purposes of creating a navy. This had been done formerly in times of war, and the counties bordering on the sea had been obliged to furnish ships. But Charles carried this further, and in 1635 ordered the inland counties to furnish money for the purpose. His course aroused a general protest, and a country gentleman named Hampden refused the payment, and preferred to suffer arrest and trial. He was convicted, but by the country at large he was looked upon as a hero, and the dissatisfaction which the result of the trial created proved that the prestige of the royal dignity had been much impaired by the unwise course of the king.

445. Civil War.—In 1640 Charles was again forced to convene Parliament, which, because it sat continuously for twelve years, is called the Long Parliament. As soon as it was installed, Thomas Wentworth, who had been made Earl of Strafford by the king, and Laud, were impeached, tried, and executed; Strafford in 1641, Laud in 1645. In order to secure themselves from interference, Parliament passed a law providing that the Commons could not be adjourned or dissolved without their own consent. The king now attempted to overawe the Commons, and

preferring the charge of treason against five of the leading members, Hampden, Pym, Holles, Strode, and Hazelrigg, went to the House, accompanied by armed attendants, for the purpose of seizing them. However, they had been warned and could not be found, whereat the king exclaimed, "I see the birds have flown," and withdrew from the chamber. His act caused such public indignation at the insult offered to the representatives of the people, that Charles had not the courage to brave the storm, and fled to York. From this flight, 1642, may be dated the beginning of the Civil War.

After his flight Charles opened negotiations with Parliament with a view to a reconciliation, but the terms which that body now demanded were unreasonable and unconstitutional, stipulating that even the education and marriage of the king's children should be left in control of the two houses, and the king refused to submit. He unfurled his banner at Nottingham, and called to all loyal Englishmen to rally around their king. Parliament also gathered an army and prepared to engage in war with the king, which ended in the king's defeat, trial, and execution "as a tyrant, traitor, murderer, and enemy of his country."

446. Oliver Cromwell.—Oliver Cromwell was born in 1599; he died in 1658. He was a member of Parliament in 1628, and was appointed a colonel of cavalry in 1642. In 1643 he organised

a regiment composed chiefly of men of religion, which, because of its invincible courage, became known as Cromwell's Ironsides. He fought with distinction in various battles of the Civil War, and reorganised the army. Because of his position as leader of the Independents and his popularity with the army, he came into actual control of the government upon the establishment of the Commonwealth in 1649. In 1653 he was made Lord Protector of England, Scotland, and Ireland.

Oliver Cromwell fiercely denounced the lax method of carrying on the war, and his criticisms were so convincing that his suggestions for reforms were adopted by the Commons. In 1644 the so-called Self-Denying Ordinance was passed, which required members of Parliament to give up their other positions, military and civil, with a few exceptions. This was aimed, however, at members who held commands in the army, and by the New Model Ordinance the army was remodelled in similarity to Cromwell's Ironsides. Sir Thomas Fairfax was made commander-in-chief, but Cromwell was the actual head of the army.

447. The Commonwealth.—After the execution of Charles, the Commons abolished the monarchy and the House of Lords, and established a republic, under the name of "The Commonwealth." This act met with little approbation on the continent, all the sovereigns being alarmed because of the execution of Charles. The Scots

proclaimed the son of Charles as king, with the title Charles II., and the Irish also declared in favour of the king, while the Netherlands were actually preparing to render him assistance.

Cromwell took the field against the opposition, and conquered Ireland and Scotland after a campaign filled with atrocities and massacres. Charles escaped into Normandy. In 1653 Cromwell dispersed the Long Parliament by force of arms, and called a new session, the so-called Little Parliament, which was composed chiefly of religious men. This Parliament sat for a few months only, but accomplished some excellent work, and suggested important reforms. Finally the power was concentrated entirely in the hands of Cromwell, who now took the title of "Lord High Protector of the Commonwealth."

Although Cromwell was virtually a dictator, his government of England was wise, strong, and in many respects the best since the times of Henry VII. and Elizabeth.

During the Commonwealth, numbers of the Royalists were obliged to take refuge in flight. Among them were John Washington, the great-grandfather of George Washington; also the ancestors of Jefferson, Patrick Henry, Lee, Randolph, and others, who settled in Virginia mainly.

448. The Restoration of the Stuarts.—The re-establishment of the monarchy, with Charles II. as king, is called the Restoration. It took place in 1660.

After the resignation from the Protectorate of

Richard Cromwell, son of Oliver Cromwell, in 1659, the country was on the verge of anarchy. Finally George Monk, who had been one of Cromwell's ablest lieutenants, openly promoted the restoration of the Stuarts, and the re-establishment of the monarchy. Charles II. was only asked to promise a pardon to all those who fought against his father. This Charles did in a declaration made before he sailed for England, and the pardon was afterward ratified by Parliament, the members of the Court which condemned Charles I. to death being excepted. Upon landing at Dover, in 1660, Charles II. was received with expressions of universal joy.

449. **Puritan Literature.** — In order to fully understand the character of the English Revolution, especially the religious side, it is necessary to study the two representative products of the literature of the period, called "Puritan," namely John Milton's *Paradise Lost* and John Bunyan's *Pilgrim's Progress.*

Milton was a great statesman of the Revolution, and was a stout champion of English liberties against the tyranny of the House of the Stuarts. After the execution of Charles I., Milton wrote the famous *Pro Populo Anglicano Defensio* in answer to *Defensio Regia pro Carolo I.*, written by Claude of Leyden. He wrote numerous political works and pamphlets, but his greatest works are the *Paradise Lost* and *Paradise Regained,* the former being called the "Epic of Puritanism,"

because of its being the expression of the very best traits of the Puritan character. It was written during Milton's retirement from public work, after he had become totally blind.

John Bunyan (1628–1688) was imprisoned for twelve years because he refused to accept the established form of worship, and during his imprisonment he wrote the *Pilgrim's Progress*, which is a good illustration of Puritan habits, especially their constant use of biblical language, acquired from the study of the Bible.

450. Charles II. (1660–1685).—After the restoration of the monarchy, Parliament granted a general pardon to all persons who had taken part in the rebellion, with the exception, however, of most of the judges who had condemned Charles I. Thirteen of the judges were executed, and others of the "Regicides," as they were called, were imprisoned for life. The bodies of Cromwell and other leaders were disinterred and publicly hanged and afterward beheaded, on the anniversary of the execution of Charles I., in 1661.

The "New Model" was ordered to disband, and the Puritan soldiers again became farmers and traders, but Charles retained in his own service three carefully chosen regiments, to which he gave the name of Guards. These form the nucleus of the present standing army of England.

Among the harsh measures adopted during the first years of the reign of Charles II. were the "Corporation Act," which ordered all holders of

public offices to renounce the oath to maintain the Presbyterian faith (Covenant); the "Fourth Act of Uniformity," compelling the use of the Episcopal Prayer-book by all clergymen; the "Conventicle Act," making it a crime, punishable by imprisonment, for more than five persons besides the household to gather in any house or place of worship, except when the service was conducted according to the Established Church; and, finally, the "Five Mile Act," which forbade any nonconformist minister who refused to swear that he would never attempt to make any change in Church or State government, and that it was unlawful to take up arms against the king under any circumstances, to settle within five miles of an incorporated town.

By these harsh measures many ministers were reduced to direst distress, being driven from their parishes, and whoever dared to resist the intolerant laws was punished by fines, imprisonment, or slavery. In Scotland Parliament abolished Presbyterianism and restored Episcopacy. The Covenanters were hunted by the English troops, and if, upon seizure, they refused to take the test of conformity to the Church of England and to the government of Charles II., they were shot down without trial.

It was the ambition of Charles II. to rule without being dependent upon Parliament, and as he believed that the Roman Catholic Church was more favourable to his scheme, he entered into a

plot with Louis XIV. of France, called the Secret Treaty of Dover. In accordance with the terms of this agreement, Charles was to aid Louis XIV. in an attack upon Holland, for which he was to receive £300,000 from the French king; and if the restoration of the Catholic faith in England should cause armed opposition, French troops were to be sent to assist Charles in carrying out his plans. Furthermore, a large pension was to be paid by Louis XIV. to Charles II. as soon as the latter had openly declared himself a Catholic. In 1678 Charles entered into a second treaty to the same effect.

451. **James II.** (1685–1688).—James II., who succeeded to the throne after the death of his brother, Charles II., in 1685, was received by the people with the greatest enthusiasm, and his promises made at the time of his accession, that he would preserve the government both in Church and State as it was established by law, only served to strengthen the loyalty proffered by his subjects.

Notwithstanding the promises made, no sooner was James established than he set about to restore the Roman Catholic religion in England, and to make himself an absolute monarch. In order to win to his side the dissenters among the Protestants he published the Declaration of Indulgence, suspending all the laws against the nonconformists, and ordered this edict read from all pulpits. Almost the entire clergy refused,

and a petition was presented to the king against the edict. This was declared a seditious libel against the king, and seven bishops who had dared to send the petition were sent to the Tower and were brought to trial. The trial resulted in the acquittal of the accused. The opposition of the people, which had been brought about by his despotic course, was increased when a son was born to him, and thus the hope of the English that his daughter Mary, who was married to William of Orange, would succeed to the crown was cut off and the prospect that the despotic Catholic king would be succeeded by a Protestant prince and princess was removed. An invitation was sent to William of Orange to take possession of the government, and was accepted by William, who at once began gathering his army and fleet for the enterprise. He landed in 1688, and James took refuge in flight to France, where he was generously welcomed by Louis XIV. James died in 1701 at the castle of St. Germain, which had been given to him as a refuge by the French king.

452. Literature of the Restoration.—The reigns of Charles II. and James II. are marked as the most corrupt and immoral period in the history of English society, and the literature of the period reflects the low standard of morals that prevailed. Especially among the higher classes profligacy and immorality were prevalent, and the example was set by the kings themselves.

The age of the restored Stuarts represents the reaction after the overstern severity of Puritanism, and the literature, poems, and dramas faithfully reflect the change, so that to the playwrights of the period is given the name of "the corrupt dramatists," because of the brutality and indecency of their plays.

453. William and Mary (1689–1702).—In January, 1689, the crown of England was settled upon William of Orange (William III.) and Mary, daughter of James II. James attempted to restore himself to power and invaded Ireland, but was defeated at the battle of the Boyne, 1690. William succeeded in forming an alliance with various European powers against the king of France, the war being concluded in 1697 by the Peace of Ryswick.

Queen Mary died in 1694, and from that time until his death, in 1702, William reigned alone. The principal reason which had caused William to accept the invitation to assume the crown of England was his desire to turn the resources of England against France, and when, in 1701, Louis XIV. recognised the son of James II., known as the "Pretender," as the rightful king of England, he began active preparations for a campaign against France, in which he was heartily supported by the English people, as they were inflamed to anger by the aid Louis had given to James II. in his attempts to regain the English throne. In the midst of these preparations

William was mortally hurt by a fall from his horse, and died in 1702, leaving no children, Mary's sister Anne, married to Prince George of Denmark, succeeding to the crown.

The most important law enacted during the reign of William and Mary was the so-called "Bill of Rights," by which the long dispute between the king and Parliament was settled in favour of the latter. The act declares that the kings of England derive their right and title to rule from the will of the people, and that Parliament has the power to depose any king, to exclude his heirs from the throne, and to settle the crown in another family. The Bill of Rights destroys the theory that the kings rule by "divine right," and that they are above human control. The bill further provides that no Catholic, or person married with a Catholic, can possess the crown of England, and since 1688 no Catholic has sat upon the English throne. The other portion of the bill defines the power of Parliament in controlling the levy of taxes, freedom of debate, and denies the dispensing power of the crown.

454. Queen Anne.—Queen Anne reigned from 1702 until 1714. During her reign England and Scotland were united into a single kingdom, under the name of Great Britain, and from this time both countries were represented by one Parliament. The War of the Spanish Succession lasted throughout her reign and was ended by the

treaties of Utrecht, 1713, and Rastadt, 1714, at the accession of Archduke Charles of Austria to the imperial throne. In 1714 Queen Anne died, leaving no heirs, and the crown fell to the eldest son of Sophia of Hanover, George, who was a grandchild of James I.

455. Advance of Popular Government.—George I., the new Hanoverian king, who reigned from 1714 until 1727, chose his advisers from among the Whigs, and they remained in power throughout his reign. Parliament acquired complete control of the state, and the influence of the king was further reduced by the institution of the so-called "cabinet government." Although the king named his ministers, none would accept the appointment unless they were supported by a majority in the Commons, and thus Parliament practically named the cabinet of the king. With this feature, and party rule, added to the annual voting of supplies, the English constitution reached the character which distinguishes it to-day.

456. Old French and Indian War; the American Colonies.—The Old French and Indian War, from 1755 to 1763 (merged in the so-called Seven Years' War), was to decide whether America and India were to be English or French. At first the French were victorious, but in 1757 Pitt, called "the Great Commoner," came into power in England, and organised fleets and armies with such ability that victory finally fell to England.

The war in America was brought to a close by the victory of Wolfe over Montcalm, at Quebec, and in India Lord Clive established the power of England. By the treaty of Paris, in 1763, England gained Canada, and all other possessions of France east of the Mississippi, excepting New Orleans.

In 1765 Parliament imposed a tax upon the American colonies. This was withdrawn when it became known that the act had aroused widespread discontent, because the colonies were not represented in Parliament, but the Parliament still maintained the right to tax the colonies. This view was resented by the Americans, and when the English resorted to military force, the Americans answered by declaring their independence, in 1776. After the surrender at Yorktown, in 1781, negotiations were begun, and by the peace of Versailles, in 1783, the independence of the American colonies was recognised.

457. Ireland.—The success of the Americans led the Irish to demand for themselves a greater measure of freedom. Henry Grattan drew up a Declaration of Rights, demanding that the independence of the Irish Parliament be acknowledged. The English feared a revolt, and in 1782 Irish legislative independence was established. However, this independence was lost again after the massacres of 1799, and in 1800 the "Act of Union" incorporated the Irish Parliament with the British Parliament in London.

D—EARLY POLITICAL INSTITUTIONS OF ENGLAND

458. Development of British Political Institutions.—While all human institutions are the result of development, yet the British government in its entire structure, both general and local, is that in which the processes of growth and evolution have gone on most steadily and with least apparent interruption from revolutions, or from the imposition of artificial systems. The British government has, of course, the greatest interest for citizens of the United States because of its close relation to our own government.

459. Primitive Teutonic Institutions.—Among the Teutons kinship was the foundation of social organisation, and the family was the unit of government. The tribes were settled in villages, which administered their own government, and there was no national organisation, except in time of war. The land belonging to a tribe was not property of its individual members, but was property of the community, and was assigned to the freemen of the tribe for cultivation for their individual benefit. The magisterial powers rested with chiefs elected in the village meeting, the latter body exercising the judicial authority. In war all freemen had a vote in regard to the distribution of the spoils, and thereby held in check their military leaders.

After Rome had withdrawn her legions from England, in the fifth century, because their

strength was needed in the contests with Alaric and Attila, the Saxons were induced to enter England to assist the Britons in their defence against the attacks of their northern neighbours, the Picts and Scots, and the untamed tribes of Wales. This step proved a very unwise one for the Britons, as the Teutons, having been refused the grants of lands promised by the Britons, established themselves firmly on English soil.

In the various Teutonic kingdoms which existed in the transitional period of the development of the English nation the forms of government which were introduced were strictly Teutonic, being reproductions of the institutions of their German homes. While the Romans had undoubtedly left behind them traces of their high culture and art, and while the Britons, through their contact with the Romans, may have absorbed some features of the Roman system, there was no resemblance in the forms of government established and developed by the Teutonic immigrants to Roman institutions, the Teutonic politics being entirely devoid of the impersonal character of the Roman system, which subordinated the citizen to the state only, while personal allegiance formed the potent element in the Teutonic governmental system.

460. **Early English Institutions.**—As had been the case in Gaul, the military leaders of the Angles and Saxons were transformed into kings, the interest of order and discipline demanding

this substitution during the organised movements of the period of conquests, but this transformation did not materially affect the internal organisation of the tribes, and government as well as justice continued to be administered by the village meetings. Communities combined into so-called "Hundreds," and combinations of such Hundreds undoubtedly constituted the many small kingdoms of early England. These Hundreds were judicial rather than administrative districts, and they sent their representatives to the meetings, the "Hundred-moot," and there was also the "Folk-moot," or assembly of the freemen.

The king's power was gradually developed from that of a mere patriarchal president to a real sovereignty, and this power found the means for further growth in the feudal system, which gave to the kings the opportunity of bringing the barons of the land into more literal subordination. At first there had been a General Council, which constituted an advisory board to the king in the consideration of the common interests, and limited the king's prerogative by the exercise of the old-time authority which it had possessed before the kingly office had been established. After England had been made a single kingdom the king was elected by the Witena-gemót, or the Council of the Wise, and this council also acted as a participant in the exercise of legislative and judicial functions.

With the growth of the king's power, the influence of the council decreased and the feudal system rounded out the king's sovereignty so that the Great Council, which was a new form of the Mycel-gemót, or of the combined moots of all the shires, retained merely formal rights, although the king received its advice and laws were enacted with its consent. Before the unification of the many small English kingdoms the General Council, of which the king was president, constituted an advisory body to the king. With the formation of a single kingdom the General Council lost much of its importance and influence, and, as the small kingdoms now became mere subdivisions of the state, the former councils assumed the character of County Courts, of which the sheriff was president, as representative of the king. In the new kingdom the Witena-gemót, or Assembly of the Wise, became the national council, taking upon itself the functions exercised in the former small kingdoms by the general councils. It had a limited membership, and was composed of the sheriffs, the ealdormen, bishops, and chief persons of the king's household. It elected the king, participated with him in the making of appointments, the formulation of laws, and the imposition of taxes, and it also constituted the Supreme Court of the kingdom. Another national council was the Mycel-gemót, which consisted of the combined moots of all the shires.

461. The Great Council.—The Great Council of

the Norman kings was a new form of the Mycelgemót, and it was practically the assembly of the principal feudal lords of the kingdom, being composed of the actual or theoretical holders of fiefs, archbishops, bishops, and abbots, the clergy being also admitted only as members of the feudal hierarchy, or holders of lands granted to them by the king as fiefs. The Great Council met three times each year, and its membership varied in numbers as well as in persons.

462. The Permanent Council.—From its members was selected the Permanent Council, a body of state officers who were retained by the king permanently in an advisory capacity. As they constituted a permanent board, the power of this council grew in time to be superior to that of the Great Council itself, it being the agent of the king in the exercise of administrative, legislative, and judicial functions.

In course of time it was itself superseded in power by the Privy Council, the still more exclusive board of councillors to the king.

463. Development of Parliament. — The Parliament was developed out of the Great Council. At first the latter had consisted of the greater feudal lords and churchmen only. After the revolt of the barons against King John, the grant of Magna Charta was made at Runnymede, in 1215, by which the abuses of the king's power as feudal superior were to be abated, and various constitutional reforms instituted. In 1265 a

great change was brought about in the form of the English National Assembly, the principle of representation being introduced, the special personal summons to meet in Parliament being addressed to the nobles and the higher clergy, and the sheriffs of the different shires being directed to return two knights as representatives of the shires, and two burgesses as representatives of the cities.

The Parliament as constituted after this change had been effected was divided shortly into two separate houses, the House of Lords and the House of Commons. The lower clergy were entirely left out, meeting separately as the "Convocation," for the management of purely ecclesiastical affairs only.

The House of Lords was composed of the lords, archbishops, and abbots, and the House of Commons of lesser knights, who were not summoned by special personal summons, and the commons from the towns.

464. The Cabinet.—The Cabinet was developed out of the Permanent Council and the Privy Council. The Permanent Council at first practically had been a committee of the Great Council, chosen by the king as his permanent advisory board. Out of the Permanent Council there was selected a still smaller board of confidential advisers, the Privy Council, which in time absorbed the chief administrative powers, and the Cabinet was evolved out of this board by successive steps.

During the first period members of the Privy Council were drawn by the king for consultation or confidential advice, and this was followed by the next step, which gave to the members of this inner circle the title of Cabinet, but no recognised official status. Later the Cabinet became a distinct political body, representative of the dominant party in the state, and finally, in the latter part of the eighteenth century, the Cabinet was developed into the definite political shape as it is constituted to-day.

E—Russia

465. Early Russian History.—The Russian people first appear in history in the ninth century, and were united in a state by the Norseman Rurik. The royal line established by Rurik ruled in Russia for over seven hundred years. In the thirteenth century Russia was overrun by the Mongols, and the foreign yoke was not cast off until 1480, under Ivan III., known as "the Great." With his successor, Ivan the Terrible, commences the ambition of the Russian rulers to gain a firm foothold on the Baltic Sea, but it was not until Peter the Great came to the throne that this ambition was realised.

At the beginning of the seventeenth century the House of Romanoff succeeded to the throne, the House of Rurik having come to an end in the sixteenth century. Under the early Romanoffs the influence of Russia was greatly increased,

especially by the acquisition of Siberia, which was accomplished by the enterprise of the Russian traders and adventurers, who annexed territory after territory in the name of the czar. Notwithstanding the large territory which was under the control of the Russian rulers before the accession of Peter the Great, Russia remained an inland state, with no outlet to the sea, pressed on all sides by great powers, Persia, Turkey, Poland, and Sweden. It remained for Peter the Great (1682–1725) to extend his empire to the seas, and to rid himself of the supervision of the Patriarch, who had been the head of the Church, and of the insolence of his bodyguard, the Strelitzes.

466. **Peter the Great.**—After the conquest of Azov, in 1696, which gained for Peter the first harbour on the south, Peter started on a trip through Europe, especially Germany, Holland, and England, for the purpose of gaining information. On this trip he was accompanied by a large suite of fellow-students, and the seal which he had struck for the voyage best describes his plans, as it read, "I am a learner." At Zaandam, in Holland, he hired out as a common ship-carpenter, while he also attended surgical lectures, visited paper-mills, flour-mills, examined printing presses, factories, and, in short, informed himself on every industry and art that he believed might be of advantage to his country. From Holland Peter went to England, where he was received

cordially by King William III., who presented him with a yacht, fully armed, and got up a sham sea-fight for his edification. From England Peter returned to Holland, and thence went to Vienna, as it was his intention to visit Italy. At Vienna he heard that his bodyguard, the Strelitzes, had revolted, and he set out post-haste for home.

Arriving, he established order, and took terrible revenge on the Strelitzes, over one thousand of whom were executed, rumour reporting that Peter himself played the headsman, and the rest were dismissed and a new army was organised, patterned after the armies of the West. Now commenced Peter's reforms, and they were continued with indomitable energy. Everything national had to give way to Western ideas. The national dress was discarded, and also the habit of wearing long beards. After the death of the Patriarch in 1700, Peter appointed a synod, to which he assigned the functions of the primate, he himself being in control, and thus he made himself the head of the Church as well as of the State. His other reforms were numerous. He built roads and canals, encouraged industry and commerce, invited foreign colonists and mechanics, and erected common schools. Peter did not live to gather the fruit of these vast civilising labours, but his efforts to reorganise the army and to create a fleet met with great success.

467. Peter and Charles XII.—Azov, on the Black Sea, was worth very little to Peter, so long as

the Turks held the Dardanelles. He therefore prepared to wrest the possessions of Sweden on the Baltic from the hands of Charles XII., who, a boy of fifteen years, in 1697 had come to the throne of Sweden. Because of his youth, he appeared to Peter an easy victim, and a league was formed against him by Poland, Denmark, and Russia, who desired to regain lost territories. Charles XII. displayed a marked ability for military affairs, and before the allies were ready to begin the campaign he invaded Denmark, and in a very short time the Danish king was compelled to sue for peace. Charles then turned against the Russians, and with an army less than half the size of the Russian, he inflicted upon the Russians an ignominious defeat at Narva, in 1700. The Russians fell back, and Charles now turned against the King of Poland to punish him for the part he had taken in the conspiracy. After the defeat of the Polish king, Charles still was not satisfied and again turned his arms against Russia, and in 1708 marched against Moscow. The hardships of the march and the severe climate reduced his forces, and his army was defeated in 1709 at Pultowa, he himself seeking refuge in flight, escaping with a few soldiers to Turkey. After a stay of five years Charles returned to Sweden, where he was shortly afterwards killed at the siege of Frederickshall, in Norway (1718). Peter, in the meantime, had to contend with much opposition because of his re-

formatory measures, and even his son Alexis was leaning toward the reactionists. Peter tried to win his son over to his own side, but failed, and, in order to save his life-work from being undone by his successor, he had Alexis imprisoned, and, as he remained stubborn, he was executed in 1718. After the death of Peter the Great, in 1725, the government fell into the hands of incompetent and dissolute czarinas, and for a time it seemed that Russia would return to her former barbaric condition.

468. **Catherine the Great** (1762–1796).—That such was not the case must be attributed to the reign of Catherine II., called the Great, who, by birth a German princess, and therefore in favour of Western civilisation, accepted the traditions of the reign of Peter the Great, and also had the power and ability to carry out her plans. She opened the country to Western influence even more widely than Peter had done, improved the administration of the empire, introduced a new code of laws, and encouraged art and literature. She participated in the partition of Poland and in two wars defeated Turkey, extending the southern boundary of the empire along the Black Sea to the Dniester. At her death, in 1796, Russia occupied the position of the first power of the North, and of one of the foremost powers of Europe.

Catherine, although a woman of great ability, was very profligate and wholly unscrupulous, and

her life is stained with crime and immorality. She gained the throne by the murder of her husband, Peter III., whom she had imprisoned and then strangled, with the assistance of her paramour Orloff.

F—Prussia

469. Rise of the Power of Prussia; Frederick William, the Great Elector.—The possessions of the electors of Brandenburg were increased in the beginning of the seventeenth century by the acquisition of the duchy of Prussia, and the electorate was steadily growing in prominence. Still, during the Thirty Years' War, the Elector George William, because of his weakness and lack of courage, which prevented him from declaring for either the Swedes or the emperor, failed to become a factor in the struggle, and his lands were despoiled by the armies of both sides. His son, Frederick William, known as the Great Elector, adopted a vigorous policy, which acquired a prominent position in politics for the state, so that at the signing of the peace of Westphalia, in 1648, he was able to secure additional territory, thus greatly enhancing his power among the German princes. The Great Elector ruled for nearly half a century, 1640–1688, and during his rule laid the foundation of the military power of Prussia by the formation of a standing army. He merged the governments of the separate territories into one, thus creating a monarchy of

which he was the head. He was a champion of religious toleration, and upon his invitation many of the Huguenots, who had been driven out of France by the revocation of the Edict of Nantes, settled in his lands.

The reign of the successor of the Great Elector, his son Frederick III., is memorable only because of his acquisition of the title of King of Prussia, which was granted to him by the Emperor Leopold, who thus invested with royal dignity the rival house of the Hohenzollerns, and from this event dates the steady rise in power and influence of the Prussian kings, who gradually assumed the control of the affairs of the German race in Europe.

470. Frederick William I. (1713-1740).—Frederick William I. greatly improved the organisation of the standing army, which he moulded into a very efficient fighting machine, the officers of which were appointed with regard to merit only. He was especially fond of big soldiers, and maintained a regiment of the biggest men he could find, the so-called "Potsdam Giants." He continued the work begun by the Great Elector in centralising the civil administration and established the Prussian bureaucracy, which to this day is noted for its efficiency, the vast amount of "red tape" notwithstanding. By thrift and economy he increased the army to eighty thousand men, a number equal to those maintained by such powers as France and Austria, and under his rule

the financial condition of the country was much improved.

471. Frederick the Great (1740–1786).—The son of Frederick William I., Frederick II., "the Great," in his youth was self-willed and careless, and when his father tried to coerce him he attempted to run away. The plot was revealed at the last moment, and his father, wild with rage, had him imprisoned, and even meditated upon his execution for desertion. After his release from prison he received a very severe education, which, although it may be said that it was partly forced upon him, was no doubt of great benefit to him, after he had succeeded to the throne of his father. He spent the last years before his father's death in retirement, devoting himself largely to arts and literature, and his great military and political achievements were totally unexpected of him because of his leaning to the pursuit of peaceful arts, especially music. The two great wars of his reign were the War of the Austrian Succession, 1740–1748, and the Seven Years' War, 1756–1763. Before Emperor Charles VI. died, he had his daughter, Maria Theresa, appointed as his successor, and had bound the leading powers by an agreement (called the Pragmatic Sanction) to acknowledge her as rightful heir of his Austrian possessions. Soon after his death a number of sovereigns claimed various parts of the Austrian dominions, Frederick the Great among them, laying claim to Silesia, which he invaded in 1740.

The war lasted until 1748, with an interval of two years between the first and second Silesian wars, as they are known in Germany. The peace signed at Aix-la-Chapelle (Aachen) left Silesia in the hands of Frederick the Great. From that time Austria meditated revenge. Alliances were entered into with various European powers, especially France, Sweden, and Russia, and Frederick saw that his salvation lay in quick action. He therefore did not await the declaration of war, but invaded and occupied Saxony, and attacked Bohemia in 1756. While marching upon the capital a part of his army was defeated at Kolin, and he was forced to retreat to Saxony, while his enemies were gathering on all sides, and the Austrians occupying Silesia. While his friends were giving up his cause as lost, Frederick did not lose heart, and gained a number of quick victories. At Rossbach, Leuthen, and Zorndorf he defeated the armies of France, Austria, and Russia. In 1759 his resources were greatly weakening, the English monarch refusing to pay the annual subsidy which had aided him in maintaining his army during the long struggle; but in 1762 Peter III. succeeded to the throne of Russia and he not only withdrew his army, but also offered to enter into an alliance with Frederick. When Peter III. was replaced by Catherine II. she allowed the peace to stand, although the alliance was not materialised. The Swedes never made a vigorous effort in the campaign, and thus

only Austria remained in arms against Prussia. Maria Theresa saw clearly that she could not accomplish alone what she had failed to do with the aid of her allies, and a peace was negotiated at Hubertsburg, which terminated the war in 1763, and made the cession of Silesia to Prussia final.

Frederick the Great made Prussia the equal of Austria, and created the rivalry for the control of Germany which was not ended until 1866, when Germany gained a final victory, excluding Austria from interference in her affairs. During his reign he enacted many reforms, improved the government, encouraged industry and colonisation, drained the great swamps along the Oder, cut canals, and by his wise administration won the country back to prosperity after the great strain which the long wars had laid upon it.

G—The French Revolution

472. Causes of the French Revolution.—The chief causes of the French Revolution were: (1) The absolute government of the Bourbons, who abused the privileges of royalty and oppressed the people. The life of no person in France was safe, as any one could be imprisoned without even knowing the offence with which he was charged. (2) The unequal taxation, which fell most heavily upon the common people, the nobles, who owned a large part of the land, and the clergy, who also possessed immense wealth, being al-

most entirely exempt from taxation. (3) The miserable condition of the labouring class and the peasantry, whom unjust regulations and taxation kept in a state of abject poverty. (4) The intellectual revolt, which was universal in the eighteenth century, had its centre in France, and the theories of Voltaire and Rousseau contributed much to the increasing demand for reform, and stirred up a passion for innovation and change. (5) Lastly, the success of the American colonies in establishing their independence awakened in the French people the desire to obtain the rights and privileges which were denied them.

The Bastile was regarded by the people as the emblem of despotism. During the excitement following the opening of the session of the National Assembly the rumour spread that the guns of the old prison were trained on the city. This caused an outbreak, and the mob at once proceeded to lay a siege to the prison, which was captured, and the walls razed to the ground. The fall of the Bastile was celebrated throughout France as the end of tyranny, and the day on which it occurred, July 14th (1789), has been made the national holiday.

The report of certain actions of some young nobles at Versailles, especially their trampling upon the tri-coloured national cockades and the substitution of white cockades, the emblem of the Bourbons, on the occasion of the arrival of some troops, also the rumour concerning the

king's intended flight to Metz and of plots against the national cause, fed the flame of excitement among the Paris mob. When supplies ran short and hunger was added to the sufferings of the poorer classes, their excitement grew into a savage frenzy, which could not be subdued by counsels of moderation. A desperate mob, mostly women, gathered in the streets of Paris on the 5th of October, and started out to Versailles to demand from the king relief of their sufferings. The National Guards, infected with the spirit of the moment, forced their commander, Lafayette, to lead them in the same direction. Arriving at Versailles, the mob encamped in the streets for the night. On the following morning they broke into the palace, and, killing two of the guards, battered down the doors and forced their way into the apartments of the queen, who barely escaped with her life into the chambers of the king. At this time Lafayette arrived with the Guards, and that alone prevented the massacre of the entire royal family. The king was forced to yield to the demand of the people to return with them to Paris, his arrival there being called the "Joyous Entry" of October 6th. The royal family was conducted to the Palace of the Tuileries where the king was held as a sort of hostage for the good conduct of the nobles, while the National Assembly was preparing a new constitution.

473. The Flight of the King.— From October 6th the king was virtually a prisoner of the

populace, and had lost all influence. While the Assembly was drawing up a new constitution, Mirabeau, the great statesman of the Revolution, had laboured strongly to preserve the power of the king, but met with little appreciation, even the king being distrustful, and when he died the king realised that any change in his favour among the legislators could not be expected. The nobles, most of whom had emigrated beyond the frontier, did not dare to take any hostile step, for fear of endangering the lives of the royal family, and the king finally came to the conclusion that his safety lay in flight. Once on the border of France he could put himself at the head of the nobles, and could then, with foreign aid, advance and crush the Revolution. The flight of the king was carefully planned, and the entire family escaped from the Tuileries and started in post-chaises toward the frontier. His Bourbon features betrayed the king when only one hour's distance from safety, and the entire party was held up and carried back to Paris.

474. The Three Parties.— The Legislative Assembly was divided into three parties: the Constitutionalists, the Girondists, and the Mountainists. The Constitutionalists were in favour of a limited monarchy and supported the new constitution. The Girondists wanted a republic, such as the American colonists had established. The Mountainists, who received their name from their high seats in the Assembly, were radical

republicans. Their leaders were Marat, Danton, and Robespierre. Many of the Mountainists were members of the Jacobins and the Cordeliers, the purpose of these clubs being the constant keeping of a watch for conspiracies of the royalists and agitation in favour of the Revolution.

475. The Republic.—In April, 1792, the Legislative Assembly declared war against Austria and Prussia. After the French generals had succeeded in inflicting a crushing defeat upon the armies of the "Old Monarchies," at Valmy (September 20, 1792) the Legislative Assembly came to an end. In the National Convention which followed there were no monarchists, all members being republicans, and they were divided into two parties, Girondists and Mountainists. The first act of the National Convention after assembling, September 22, 1792, was to declare the monarchy abolished and to proclaim the Republic. The titles of the nobility were abolished, and everybody, be his station high or low, was addressed plainly as "citizen." The next work the Convention took up was the trial of the king. Louis XVI., now the citizen Louis Capet, was brought before the bar of the Convention, and although the Girondists tried to save the life of the monarch, he was found guilty of having conspired with the enemies of France, of having opposed the will of the people, and of having caused the massacre of the Swiss guards on August 10th, and was sentenced to death. And, although the worst that

can be said of him is that he lacked intelligence and energy, no hand was raised to save him, and he was executed on January 21, 1793.

476. **The Reign of Terror.**—The period from June, 1793, to July, 1794, well deserves the name of the Reign of Terror. After the fall of the Girondists the control of affairs had fallen into the hands of the Mountainists, and the supreme power was vested in a so-called Committee of Safety, of which Marat was president, with both Danton and Robespierre as members. All aristocrats, suspected persons, and those accused of lukewarmness in the cause of liberty were without mercy ordered to the guillotine. Many were executed because they were wealthy, and still others because they had in some way incurred the displeasure of the dictators. At first legal forms were adhered to, but later the prisoners were haled before the court in companies, and with the reading of their names the trial came to an end, so far as the person was concerned. In October, 1793, Marie Antoinette was brought before the tribunal on a number of trumped-up charges, and was condemned to death and executed. Of her two children, the princess was released in 1795, while the Dauphin died under the inhuman treatment of his jailers. Two weeks after the execution of the queen, twenty-one leaders of the Girondists, who had been imprisoned, ended their lives under the knife of the guillotine, and day after day the number of the victims was

increasing. Among the most notable persons who fell during the Reign of Terror were the duke of Orleans, who, however, richly merited his fate, having voted for the death of the king, and the celebrated Madame Roland. The terror extended to the provinces, where revolts had broken out against the Mountainists. The revolts were scattered attempts, and were crushed by the armies of the Convention. Of the revolting cities, Lyons was taken and destroyed, Toulon was captured, chiefly through the skill of a young officer of artillery (Napoleon Bonaparte), and the insurgents in the Vendée were subdued by measures most cruel. The guillotine seemed not speedy enough in the meting out of punishment to the insurgents, and other modes of inflicting the death penalty were invented, to which were given the names of "Republican Baptisms," "Republican Marriages," and "Battues" (see Sec. 481). Then came disintegration in the ranks of the revolutionists and they turned their savage fury against each other, just as Mirabeau in a moment of prophetic sight had predicted that they, like Saturn, would devour their own offspring.

477. Marat.—Marat styled himself "the friend of the people." His thirst for blood has associated his name with such as Caligula and Nero. After his election to the Convention he was accused by the Girondists of being unfaithful to the interests of the Republic, but the tribunal ac-

quitted him. With Danton and Robespierre he then overthrew the Girondists, in June, 1793, from which date begins the Reign of Terror. Some of the Girondists escaped and excited an insurrection in the provinces, and Marat was the chief instigator of the cruel measures adopted in the subjugation of the insurgents. Before the Reign of Terror was even well under way, Marat was stabbed to death while sitting in the bath, by Charlotte Corday, a young girl from Normandy, who believed it her duty to rid the country of the monster.

478. **Changes in the Laws.**—Among the many sweeping changes instituted by the revolutionists were the new system of weights and measures and a new mode of reckoning time. Each month was divided into three periods of ten days each, called decades, and each day was divided into ten parts. Each month was given a name expressive of its character.

The atheists in the Convention next proposed the abolition of Christianity, but the Convention feared that many who still adhered to the Church would be alienated by such an act, and resolved that the matters of creed should be left to the decision of the people themselves. The Extremists then persuaded the Bishop of Paris to lay down the insignia of his office, and his example was followed by many of the clergy throughout the country. The churches were closed, the images of Christ torn down, and in their places

were put the busts of Marat and other patriots. The culmination of this madness was the institution of the worship of reason, and the churches were converted into temples of the new creed. After the fall of Hebert and Danton, Robespierre again gave to the country a new religion and instituted the worship of the Supreme Being.

479. Fall of Hebert and Danton.—Hebert was an atheist and anarchist who wanted to reform society upon communism and atheism. Danton, although he had himself been a member of the Committee of Public Safety, had adopted more conservative ideas and was condemning the extreme cruelty of that body. Robespierre had no sympathy with the ideas of either Hebert or Danton, and in order to gain power for himself he resolved to crush them both. Hebert was accused first of exciting an insurrection against the Convention, was found guilty, and executed, Danton and his adherents aiding in the proceedings. Hebert out of the way, Robespierre at once set about to destroy Danton, and Danton's prominent public services notwithstanding, he succeeded in having him arrested, tried, and executed only ten days after the death of Hebert. The ambition of Robespierre was now gratified. He was supreme. But very soon he was to meet the same fate, as Danton had predicted.

480. Robespierre.—Robespierre was well educated, a lawyer, and in private life was always upright, simple, and charitable. He was a fanatical

follower of Rousseau, and this fanaticism was mainly responsible for his gaining of supporters after he had been elected a member of the States-General. He gradually rose in popularity and influence, and had he possessed political capacity he would have attained the position which it was rumoured he was seeking, namely, that of dictator. His persuasion of the Convention to abolish the worship of reason and to adopt the new religion of the Supreme Being showed that he governed the Jacobins, the Convention, and the Committee of Safety as well. However, as soon as the decree was passed and the new religion accepted he used his influence in divesting the Revolutionary Tribunal of all the pretence hitherto maintained as to legal forms, and the fact that now no witnesses were necessary to bring about a verdict of guilty made the proceedings of that body mockery indeed. Executions began at wholesale, the number of victims in six weeks almost reaching the terrible figure of thirteen hundred. Reaction was inevitable. The constant dread of death became intolerable, and faster than he had gained it Robespierre was losing his popularity, while his opponents were growing in numbers and influence. People came to look upon the horrors of the daily executions as cruel and unnecessary; they turned from the guillotine with pity even, showing that the better feelings were gaining the upper hand over the brutal passions. While he still had a great many followers who would have

enabled him to anticipate his enemies, Robespierre remained inactive, and even retired for weeks from the Convention. When at last he returned, he declared that the Reign of Terror ought to be ended, and that certain deputies, who had exceeded their powers and incited a counter-revolution, ought to be arrested; his speech met with outspoken opposition, and the Convention ordered his arrest. He was rescued from prison by the Jacobins and a mob, but now the Convention called the National Guards to protect the representatives of the nation, and Robespierre and his followers were declared outlawed. Robespierre was re-arrested, after he had inflicted a severe wound upon himself in an attempt to commit suicide. The next day he was sent to the guillotine with many of his followers (July 27, 1794).

481. Effects of the Revolution outside of Paris. —After the execution of the king, the peasantry in various parts of the country were aroused to revolt, and especially the Chouans (insurgents of Britanny) and the Vendeans maintained a guerilla warfare against the forces of the Convention. In the beginning of the Reign of Terror some of the Girondists, who had escaped from Paris, were the cause of uprisings of several cities, among others Lyons and Toulon. Lyons was razed to the ground and a pillar erected upon which was the legend: "Lyons resisted liberty—Lyons is no more." Toulon was taken, and the insurrection

in the Vendée was crushed. In these places the insurgents were executed by the hundreds, and the guillotine being considered far too slow for the work the people were massed on old vessels, which were scuttled in the middle of the river ("Republican Baptism"). Numbers of women, and even children, were among the victims. If this method was not practicable, the unfortunates were massed in the public squares and mowed down with grape-shot ("Battues"). The corpses of the dead in the river spread epidemics through the country, and the use of fish as food had to be prohibited because of their having become poisonous from feeding on the decomposing bodies. By such cruel measures the Convention managed to hold France in subjection.

482. The Directory. — The new constitution drawn up by the committee of the Convention had for one of its chief objects the prevention of the unification of the executive and legislative power in the hands of one party, as to the sovereignty of a single assembly were ascribed the many calamities of the preceding three years. The executive power under the new constitution was vested in a board of five Directors, who were to conduct the administration, but without the right of proposing laws. The legislature was broken up into two chambers; one, the Chamber, was to submit the laws to the other, the Council, but neither of the two bodies was to have any influence upon the actual government. The

Directory assumed control of affairs in October, 1795, and was overthrown in November, 1799, by Napoleon.

Under the Directory, France entered upon an aggressive policy, and in the enthusiasm of the time, created by the successful overthrow of royal despotism and the abolishing of class distinctions and privileges, the Republic wanted to exercise its power in giving to other peoples the same liberty as that acquired by France. Austria and England being the only two formidable powers who still remained hostile to the new Republic, the Directors planned a decisive blow and gathered two large armies, numbering seventy thousand men each, for an invasion of Germany, under the command of the generals, Moreau and Jourdan. A third army of thirty-six thousand men was put under the command of Napoleon, with the order to expel the Austrians from Italy.

483. Napoleon in Italy and Egypt.— The army which had been placed under the command of Napoleon was assembling near Nice, in southeastern France, and when Napoleon joined his troops he found them in great discontent because of lack of food and clothing. He addressed them in one of his characteristic short speeches, for which he later became famous, and aroused them to enthusiasm for the enterprise which was before them. He started the march for Italy even before the mountain roads were clear from snow, and forced his way over the Maritime Alps. In

the planning of this march Napoleon displayed great military ability, and succeeded in striking the Austrians before they had been able to join their forces. Success now followed upon success, and the result of Napoleon's campaign was the forming of the Cisalpine Republic, which comprised a considerable part of northern Italy, while Genoa was transformed into the so-called Ligurian Republic.

Upon his return to Paris, Napoleon was received with great enthusiasm, and the Directors greeted him with affection, but withal they were alarmed and feared that the young conqueror might be cherishing ambitions similar to Cæsar's. For this reason they deemed it expedient to assign to Napoleon some task that would take him out of France, where they saw only danger in his presence. An attack upon England being planned next, the Directors greeted with a positive sense of relief the suggestion made by Napoleon that England should be attacked through her Eastern possessions, and that France after the conquest of Egypt would control the trade of the East, and they readily gave their assent to his plans. With a most formidable armament Napoleon left Toulon in May, 1798, and as England was represented in the Mediterranean only by a small fleet under the command of Nelson, Napoleon easily escaped its vigilance, and after the capture of Malta proceeded to Egypt, a landing being easily effected and Alexandria taken upon the first assault. The

army at once proceeded to Cairo, and although a force of Mameluke cavalry tried to check the progress of the French, they were repulsed with enormous loss. Cairo was soon occupied and there was no force in Egypt capable of offering formidable resistance to the victorious advance of the French army. In the meantime the English fleet under Nelson had received re-enforcements, and Nelson attacked the French fleet anchored in Aboukir Bay. The entire French fleet, with the exception of four vessels, was destroyed in the battle of the Nile, the English taking nine thousand prisoners, and Napoleon was thus cut off from his only hope of support and return. In the spring of 1799 Napoleon led his army into Syria, and after the capture of Gaza and Jaffa, attacked Acre. Sir Sidney Smith, an English admiral, was assisting the Turks in the defence of the city, and all the attempts of Napoleon to take the place by storm proved futile. Bitterly disappointed, Napoleon led his army back into Egypt. Near Aboukir his worn-out army was attacked by the Turks, but the genius of Napoleon turned what seemed certain defeat into a glorious victory, the news of which, the first after many months, reached France at a time when the disasters with which her armies had met in Europe in the meantime had caused a reaction to set in, which culminated in a bitter feeling against the Directors.

484. The Overthrow of the Directory.—The vic-

tory of Nelson at Aboukir Bay so encouraged the European states that they formed a coalition against France, the result being the driving out of the French from Italy and many other reverses, so that they were scarcely able to keep the allies out of French territory.

These reverses caused great dissatisfaction in France and the Directory fell into disfavour. When the news reached Paris of the great victory of Napoleon near Aboukir, where his emaciated army had defeated a fresh Turkish army, charges were voiced against the Directors of their having sent Napoleon into exile, although he was the only man who could save the Republic. Confusion set in, and the royalists were becoming stronger, so that the danger threatened that they would attempt to regain control of the government. Napoleon learned about this state of affairs. He quickly formed his plans, and confiding the command of the army to his lieutenant, Kleber, left Egypt and set sail for France at once. He was welcomed with great enthusiasm, and with the aid of two of the Directors was put at the head of the troops at Paris. A third Director resigned, and Napoleon quickly seized the opportunity, arrested the remaining two, and then, at the head of armed grenadiers, drove the members of the Five Hundred from the Chamber. A new constitution was then prepared, the executive power now being vested in three consuls, elected for a term of ten years, the first of whom exercised

all the authority, and Napoleon was made First Consul, in 1799.

485. Napoleon's Victories and Laws. — Although France was now still called a republic, in reality the government was personal and absolute, being in fact a military despotism.

Austria refusing to acknowledge the government of Napoleon as legitimate he mustered two armies, the one, under Moreau, to invade Germany, the second, commanded by himself, for an attack upon Austria in Italy. After a memorable passage of the Alps he surprised the Austrians by his sudden appearance, and defeated an army three times larger in numbers than his own at Marengo, June 14, 1800. Italy thus again came into the possession of France. On the same day that the battle of Marengo was fought in Italy, Kleber, whom Napoleon had left in charge of the army in Egypt, was assassinated by a fanatical Turk, and the entire French army was forced to surrender to the English, resulting in the loss of Egypt. In Europe the French armies met with great success. A few months after the battle of Marengo, Moreau gained a decisive victory over the Austrians at Hohenlinden, and the emperor, Francis II., was now forced to sign a treaty at Lunéville, by which the Rhine was made the eastern boundary of France. In the following year England also signed a peace at Amiens, and Napoleon's government was acknowledged throughout Europe. Napoleon now devoted himself to a series of

energetic reforms and to the improvement of the internal affairs of the state. At this time were begun the various works of architecture, engineering, etc., which to this day are the pride of the people of France. One of his principal achievements was the revising and harmonising of the French laws, which he caused to be embodied in the celebrated Code Napoleon, which will bear comparison with the Corpus Juris Civilis of Justinian. By the introduction of this code all the oppressive customs, regulations, and decrees that had been carried over from the feudal ages were swept away, and it has become the framework of the laws of Holland, Belgium, Western Germany, Switzerland, and Italy, as well as of France.

In order to reward him for his many services to France, and also to secure his energetic activity for further continuance of his many vast schemes for reforms and improvements, Napoleon was made Consul for the term of his life in 1802, and the right was voted to him to name his successor.

486. Napoleon, Emperor of France.—The discovery of a plot against the life of Napoleon, the indignation caused through Europe by the imprisonment and execution of the duke of Enghien, who was suspected of having been implicated in the conspiracy with Cadoudal and General Pichegru, and the increased activity of the enemies of Napoleon, caused the Senate to offer to Napoleon a hereditary throne. The request was voiced by all the people of France, who wished to secure

the safety and stability of his government, and Napoleon was proclaimed Emperor of France, May 18, 1804.

The change in France may be said to have been one in name only, as Napoleon could not be vested with more authority than he already possessed; only the form of republican equality vanished, and although the social equality was now firmly established in France, there again was a Court, now officially recognised by the sovereigns of Europe.

The transformation of the French Republic into an empire was quickly followed by an equal process in the surrounding republics, so that in five years they all were monarchies, dependent upon the French Empire.

The example of Napoleon even found an imitator in Emperor Francis, who hitherto had been emperor in Germany only, but in Austria carried the title of king. Francis now proclaimed himself emperor of all his Austrian dominions.

487. Napoleon's Campaigns.—In 1805 Napoleon planned a campaign against England, and gathered a large army for the purpose, when he received the intelligence that the combined armies of the Austrians and Russians were approaching the French frontier. He did not await the attack, but rapidly marched across the Rhine and, after having defeated the Austrians at Ulm, marched through Vienna to Austerlitz, where he met the combined forces of the allies. The battle was a

decisive victory for Napoleon and completely changed the map of Europe. Austria had to give up Venetia and other provinces on the Adriatic; the kingdom of Germany ceased to exist, sixteen of the German states declaring themselves independent and forming the so-called Confederation of the Rhine, under the protectorate of Napoleon; and, finally, Emperor Francis was forced to abdicate his title of Roman Emperor, which act ended the Holy Roman Empire, after an existence of over eight hundred years.

While Napoleon was gaining victory after victory on land, many of his plans were shattered by a heavy blow dealt to France on the sea, a few days after the battle at Ulm. This blow was the utter defeat of the combined French and Spanish fleets at Trafalgar by the English under Nelson, which practically ended the power of France upon the sea. The effect of this great naval battle, which is said to have been the greatest and most momentous victory either on land or on sea during the wars of Napoleon, was the infection of the spirit of perseverance into the various people that were in arms against the emperor of France. The ambition of Napoleon to crush England's power on the seas was made utterly hopeless, for it took a generation before the French navy recovered from the blow. Nothing remained for Napoleon except to endeavour to cripple the resources of England by forcing the states of Europe

to exclude her commerce. His hope of conquering England now rested with his ability to conquer all of Europe.

In 1806 Prussia, proud in the memories of the deeds of Frederick the Great, recklessly challenged Napoleon to war. Napoleon acted with his usual promptness, and the unskilful conduct of the campaign by the Prussian generals materially aided him in the contest. He met the forces of Hohenlohe at Jena, and on the same day his General Davoust engaged the forces of Brunswick at Auerstadt. The battles were fought with great fierceness on both sides, King Frederick William himself fighting with his army at Auerstadt. The Prussians, whose forces outnumbered the French, failed to throw their entire strength against the enemy, sending up detachment after detachment to destruction, and the retreat of Brunswick's forces, effected with some degree of order, was changed into wild flight when their columns came in contact with the remnants of Hohenlohe's army, who were flying for their lives before the cavalry of Murat. The soldiers threw away their arms and scattered over the country, utterly routed.

Reverse upon reverse now followed for Prussia. Blücher was forced to capitulate as Hohenlohe had done before him; fortress after fortress fell, and the French army entered Berlin in triumph in October, 1806. Napoleon now dictated his terms to King Frederick, but they were so severe that

the king decided to continue the war, aid having been promised him by the Czar of Russia.

When in the following year the Russian army entered Prussia with a view to aiding King Frederick, Napoleon directed his forces against them. In February a fierce battle was fought at Eylau, which, although Napoleon's superior tactics finally brought the victory to the French, resulted in terrible losses to his army. After having received strong reinforcements, Napoleon resumed the fighting later in the season, and met the Russians under Bennigsen at Friedland in June, 1807, inflicting upon the latter a very severe and decisive defeat, which was followed by an armistice suspending the hostilities upon the frontier of Russia. In July the treaty of Tilsit was signed by France, Russia, and Prussia. Prussia lost more than half of her dominions, and Prussian Poland was organised as the "Grand Duchy of Warsaw," and given to Saxony. The remnant of Prussia virtually became a dependency of the French Empire.

488. The Continental System. — The battle of Trafalgar had dashed the hopes of Napoleon to conquer England by an invasion, and he therefore decided upon the only alternative that remained, namely, to attempt to cripple the resources of England by shutting out the commerce of the continent. This he effected by his decrees of Berlin and Milan, the result being great industrial loss and suffering in England. The prince regent

of Portugal refused to be governed by the decrees and opened his ports to English ships. Napoleon deposed him, and sent one of his generals to take possession of the kingdom. The Portuguese royal family fled to Brazil and there established the Brazilian Empire, which was overthrown in the revolution of 1889. Napoleon now proceeded to interfere in the affairs of Spain, as he desired to put himself in possession of the entire peninsula. He caused the king to abdicate the crown and gave it to his brother, Joseph Bonaparte. The Spanish people revolted and the French were driven out of the country, Joseph himself fleeing from his throne, which he had but reluctantly occupied a short time before. Napoleon now took the field, and, scattering the Spanish forces wherever he met them, entered Madrid in triumph and restored his brother to the throne. Austria then declared war against Napoleon, in order to retrieve the disaster of Austerlitz, but Napoleon again was victorious, and after the battle of Wagram entered Vienna in triumph for the second time.

489. Napoleon's Second Marriage.—Napoleon was desirous of divorcing his wife, Josephine, for two reasons mainly. First he wished to cover up his plebeian birth by an alliance with some great royal house of Europe; and second, as Josephine had borne him no offspring he resolved to part from her in the hope of securing by another marriage an heir to his throne. The czar was

inclined to receive his overtures in that direction with favour, but the opposition of the Russian nobility to such an alliance finally caused him to break off the negotiations, thus once more creating hostile relations between himself and Napoleon. The emperor now turned to Austria, and Francis consented to the marriage of his daughter Maria Louisa to his conqueror. The marriage with Josephine was annulled by a dispensation from Rome, and Maria Louisa was married to Napoleon with greatest pomp and display at the Tuileries. A son was born to them in the following year, and he received the title "King of Rome." Maria Louisa left her husband when his fortunes were changing, while Josephine is said to have died broken-hearted after the fall of the empire.

490. **Napoleon's Decline.**— The strained relations between the czar and Napoleon were rendered more acute by the refusal of the czar to strictly carry out the provisions of the Continental System, and war broke out anew in 1812. Napoleon invaded Russia at the head of a great army, defeated the Russians at Borodino, and occupied Moscow, which had been deserted by the inhabitants. Shortly after the occupation of the city a fire broke out, probably caused by persons that had been left behind by the Russians for the purpose, and Napoleon was forced to order a retreat, his offer of peace having been rejected by the czar. On the march his army was overtaken by the severe winter, and, suffering greatly from hunger

and cold, it was constantly being harassed by the enemy, so that Napoleon's magnificent array of French soldiery finally dwindled down to one sixth of its original size, which had been nearly six hundred thousand men. Napoleon left the army in command of Murat and himself hastened to Paris. The great losses sustained by Napoleon in this campaign encouraged his enemies to enter into an alliance against him, and Russia and Prussia again united their forces. Napoleon succeeded in raising a new army numbering about three hundred thousand men, and defeated the allies at Lützen and Bautzen, in May, 1813. Austria now joined his enemies, while Sweden and England had been with Russia since the previous year. Napoleon won his last victory at Dresden in August, but at Leipzig found himself opposed by the combined armies of the allies, and in this battle, called the "Battle of the Nations," because of the number of powers that were represented in the coalition against Napoleon, the French army was defeated, Napoleon forced to retreat into France, and his great dream of world-power ended. From that day his decline continued. The armies of the allies followed in his tracks, and in March, 1814, entered Paris. Napoleon was compelled to abdicate at Fontainebleau in April, the terms of his abdication giving him the island of Elba as a sovereign principality, preserving his title of Emperor, and allowing him a large yearly income. A congress was called in

the same year at Vienna for the purpose of regulating the relations between the powers that had been disturbed by Napoleon. This congress replaced everything so far as this was possible in the *status quo ante bellum*, endeavouring to restore the conditions that had prevailed before the Revolution, and in France Louis XVIII. was placed upon the throne. The reactionary policy of the latter caused great dissatisfaction throughout France, and the people desired the return of Napoleon. Napoleon took advantage of this feeling and left Elba in February, 1815, landing at Cannes. The soldiery that had been sent against him by Louis XVIII. again joined his standards, and Louis deserted his throne before Napoleon reached Paris. Napoleon was now desirous to maintain peace with the European Powers, but they were of the opinion that there could be no safety in Europe with Napoleon on a throne in their midst, and their armies were again dispatched against France, over one million men crossing the frontier of that country. Napoleon believed that by engaging his enemies before they had joined their forces he would be enabled to overwhelm their armies, and he swiftly marched into Belgium, where he wanted to engage the Prussians and the English. He succeeded in defeating the Prussian army under Blücher, but at Waterloo, after a terrible all-day struggle, the English forces were augmented by the timely arrival of Blücher with thirty thousand fresh

troops, and all hopes of Napoleon of retrieving his fortunes were irrevocably destroyed with the slaughter of his grand Old Guard on this fateful battle-field. In July the allies entered Paris a second time, and Napoleon, after a futile attempt to escape to America, surrendered to the English at Rochefort. He was again forced to abdicate, and was sent to the island of St. Helena, where he was kept a close prisoner until the time of his death, in 1821.

491. **After Events in France** (1815–1880).—The history of France since the second restoration of the Bourbons to the present day may be briefly designated as a struggle between the democratic and monarchical tendencies, in which the republican ideas have gained the upper hand, repeated reverses notwithstanding.

Louis XVIII. had learned the lesson of a better regard for the wishes of the people, and his reign was not accompanied by disturbances. After his death, in 1824, Charles X., who succeeded him, again adopted a reactionary policy, and in consequence of the steadily increasing agitation the people finally rose in open revolt in 1830, deposed Charles X., and placed Louis Philippe, Duke of Orleans, upon the throne of France. The reign of the latter was not what the people had expected, and some unpopular measures adopted by the government caused another outbreak in the revolutionary year of 1848. Louis Philippe fled to England, and the Second Republic was

EUROPE
after
1815
UNITED KINGDOM OF NORWAY AND SWEDEN
FINLAND
SCOTLAND
IRELAND
ENGLAND
DENMARK
RUSSIA
PRUSSIA
KINGDOM OF POLAND
KINGDOM OF GALICIA
KINGDOM OF HUNGARY
KINGDOM OF SILESIA
KINGDOM OF BOHEMIA
KINGDOM OF BAVARIA
ARCHDUCHY OF AUSTRIA
FRANCE
SPAIN
PORTUGAL
BESSARABIA
BOSNIA
SERVIA
CROATIA
DALMATIA
OTTOMAN EMPIRE
Black Sea
Mediterranean Sea
MOROCCO
ALGIERS
BARBARY STATES
TUNIS
MOREA
TWO SICILIES

now established, Louis Napoleon Bonaparte, a nephew of Napoleon, being made the first president. The Second Republic lasted three years only. Then Napoleon, just as his great uncle had done, usurped the powers of the government, dissolved the legislative body, and placed the leaders under arrest. He then appealed to the people for the confirmation of his acts. The French not only approved, but elected him president for ten years, which was practically equal to making him dictator. In 1852 he assumed the title of Emperor, styling himself Napoleon III. Of the subsequent events, the Crimean War, the Austro-Sardinian War, and the Franco-Prussian War are the most important. The last-named of these wars had been provoked by Napoleon III., who was desirous of strengthening his influence with the people by victories similar to those of the great Napoleon, and also because he was jealous of the growing power of Prussia. The French army invaded Germany, but was thrown back, and the German forces defeated a large army at Gravelotte, and at Sedan took the emperor prisoner. The Germans then advanced upon Paris, and after a siege of a few months the capital was forced to capitulate, and again Paris witnessed the spectacle of a foreign army entering its portals in triumph. By the terms of peace agreed upon shortly after, France gave up Alsace and Lorraine to Germany, and Germany was also to receive an indemnity equal to one thousand million dollars.

After the decisive defeat of the French at Sedan, where the emperor was taken prisoner by the Germans, Gambetta arose in the legislature and declared the emperor deposed and the French Republic established (September 4, 1870). After the restoration of order, Thiers was elected the first president of the Third Republic.

H—The Government of France

492. Effect of the French Revolution upon the Administrative System.—The administrative system suffered little, if any, change through the influence of the French Revolution. The republican interests would have demanded a development of the local features of administration, but this fact was ignored by the leaders of the Revolution, who practically continued the old royal system, which paid little heed to local interests, by administering the government through the medium of executive boards. While they acted as the representatives of the people, they simply substituted themselves for the king, retaining the agencies that had been in vogue during the monarchy.

493. Napoleon's Influence. — Napoleon, in re-establishing despotism, simply adapted the principles followed by the Constituent Assembly, which had sought to systematise centralisation, and he substituted himself for the Assembly and Convention, while he assigned the duties of the various executive boards to individuals, thus greatly simplifying the structure of administra-

tive organisation. However, he assigned advisory boards to the various officials, whom they might consult if they chose to do so, there being no obligation on their part to follow the advice thus received. The country was redivided into eighty-nine departments (the loss of Alsace and Lorraine reduced this number to eighty-six) instead of the old generalities, and this division Napoleon made the basis for a new territorial organisation, substituting prefects and sub-prefects for the intendants and delegates of the monarchical period. This organisation still continues the foundation of the administrative system of the French Republic.

494. The Third Republic.—The struggle in France between the democratic and monarchical tendencies continued, and although the republican ideas have met repeated reverses, in the end they gained the upper hand.

Louis XVIII. respected the wishes of the people, to some extent at least, and his reign was not marred by revolutions. Charles X., his successor, adhered to a reactionary policy and the French rose in open revolt, deposed him, and put Louis Philippe, the Duke of Orleans, upon the throne of France (see Sec. 491). Another revolt broke out in 1848 and the Second Republic was established, Louis Napoleon Bonaparte being elected president. The Republic had lasted for three years only when Napoleon usurped the powers of government, dissolved the legislative body,

and placed the leaders under arrest. He was then elected president for a term of ten years, thereby practically becoming dictator, and assumed the title of Emperor in 1852, as Napoleon III. After the defeat of the French at Sedan the Third Republic was established.

A provisional government was organised and a National Assembly elected early in 1871, but as a majority of the Assembly consisted of Monarchists, who again were divided into Legitimists, Orleanists, and Imperialists, no permanent action was taken. Grévy was elected president of the Assembly, and Thiers was made Chief of the Executive Power of the Republic, this title being changed later to that of president, and the government was administered by the Assembly through its president for five years, until 1875, when the framing of a new constitution was at last completed.

495. Character of the Constitution.—The Assembly embodied in the constitutional laws only the general outlines of the government, such as the election and definition of the powers of the president, the organisation of the Assembly, and rules to govern its sessions, the relations between the president and the Senate and the Chamber of Deputies; and these laws were made changeable by constitutional amendment only, through joint action of both houses, united in National Assembly, which would give them the same sovereign powers as had been exercised by the Assembly of 1875.

The organic laws passed by the Assembly regulated the election of senators and deputies, and these laws were made open to change by statutory enactment of both branches of the legislature.

The prominent feature of the new constitution is the fact that it does not pretend to include all of the public law of France and leaves room for improvement, while it also includes much of previous usage which is not in direct contradiction to the character of the Republic.

496. The Chamber of Deputies.—The Chamber of Deputies is composed of five hundred and eighty-four members, elected by districts, or arrondissements, the division of the country into eighty-six departments being made the basis for the representation in the Chamber, the number of deputies assigned to each district being in proportion to its population. The election by districts, *scrutin d'arrondissement*, was changed in 1885 to election on a general ticket, *scrutin de liste*, but in 1889 the original plan was re-adopted because of the majorities the change had given to Boulanger.

The colonies of France are represented in the Chamber as follows: Algiers by five deputies, Martinique, Réunion, Guadaloupe, Guyana, Cochin-China, and Senegal by one deputy each.

The officers of the Chamber of Deputies are: one president, four vice-presidents, eight secretaries, and four quæstors, who serve for the term of one year.

The law regulating the election of the deputies excludes election by plurality on the first ballot, and a candidate can be elected only if he receives a majority of all votes cast and over one-fourth of the total registered vote. If none of the candidates receives this required number of votes, another vote must be taken two weeks later, and at this second ballot a plurality is sufficient for election. The deplorable result of this rule is the encouragement it offers to the creation of smaller factions and groups, who endeavour to secure as many votes as possible on the first ballot, even if not enough for the election of their candidate, in order to be able to gain concessions and favours for their party after having shown some political strength.

The political powers of the Chamber of Deputies, although intended to be the equal of those of the Senate, and subject to the control of the president and the Senate, the president having the power to dissolve the Chamber of Deputies with the sanction of the Senate, gradually proved more efficacious, the Senate being relegated to second place. The government, in fact, is controlled by the ever-changing power of the Chamber of Deputies, so that it constitutes but a feeble warranty for the success, or even the existence, of the Republic.

497. The. Senate—The Senate consists of three hundred members, one-fourth part of this number having been elected by the National Assembly

to hold office for life, and all existing vacancies were to be filled by vote of the Senate itself. Since 1884, however, these vacancies are being filled by election in the departments for the usual term of office, which is nine years, and life-membership will thus gradually be abolished.

The members of the Senate are elected in the departments as well as in the colonies by special electoral colleges, consisting of the deputies, the general councillors of the departments, the councillors of the arrondissements, and one delegate from each municipal council. Every third year one-third of the membership of the Senate is renewed. The officers of the Senate are: one president, four vice-presidents, six secretaries, and four quæstors, elected to serve one year. The political powers of the Senate are exceeded by those of the Chamber of Deputies, although both houses are on an equal footing regarding legal powers.

498. The National Assembly. — The National Assembly is the Senate and the Chamber of Deputies assembled in joint session, either for the election of the president of the Republic or for the revision of the constitution. It meets for the specific purpose for which it has assembled, and must adjourn immediately after the object has been accomplished, which is decided by a majority vote of the united houses. The sessions of the National Assembly cannot exceed five months. It is forbidden to consider the repeal of the

republican form of government, although the law itself, which prohibits this, could be repealed by it.

499. The French Executive.—The president of the Republic and his Cabinet Council, consisting of eleven ministers, administer the executive department of the government of France. The president of the Republic is chosen for a term of seven years by the National Assembly, and the ministers are appointees of the president, but they are responsible to the Chambers for their conduct while in office. The following are the eleven portfolios: 1, Justice; 2, War; 3, Finance; 4, Marine and Colonies; 5, Interior; 6, Foreign Affairs; 7, Public Instruction, Religion, and Fine Arts; 8, Public Works; 9, Agriculture; 10, Trade and Industry; 11, Posts and Telegraphs.

The president has the promulgation of the laws passed by Parliament, makes treaties and alliances, appoints all officers in the service of the government, and has the power to adjourn the Chambers. He can dissolve the Chamber of Deputies with the sanction of the Senate, but he cannot declare war without advice of the Chambers, and although the constitution holds him responsible in case of high treason only, when he is to be impeached by the Chamber of Deputies and tried by the Senate, none of the presidents of the Third Republic has completed his term of office, having either chosen to resign or been forced to do so.

The ministers, while they are the appointees of the president, are in fact the representatives of the Chambers, and as a rule are chosen from the members of Parliament. Although the president can return laws passed by the Parliament for reconsideration, and has the right to appeal to the people by dissolving the Chamber of Deputies, these powers are seldom exercised, and the government is practically in the hands of the Chamber of Deputies, the ministers constituting so to speak, only subservient tools, ready to do its bidding, this result having been brought about by the capricious wilfulness of the Chamber, which is quick to reject, and by the power of Interpellation to cause the downfall of any ministry that should refuse to submit to its whims and to be governed by them.

500. **The Cabinet and Council of Ministers.**—The Cabinet of Ministers and the Council of Ministers are composed of the same persons, but as official bodies they are distinctly separated, the first being a political, the second an administrative body exclusively.

The ministers, as the Cabinet, represent the Chambers, and are not a body recognised by law, their political relation to the president in this capacity placing them practically over him, while as the Council of Ministers they constitute a subordinate body of advisers and assistants to the president as the chief executive in the general administration of government, the various

departments, presided over by the ministers, be ing creations of the president's decrees and not of the constitution. However, even in this latter capacity the power of the Chambers, through the ministers, is revealed, as no decree of the president is valid without the signature of the respective ministers, and as such decrees in nearly all cases in some way effect the Budget, and all such matters form subjects for consideration by the Cabinet and the Chambers, the actions of the president, though he is the head of the administration, are thus brought within the sphere of influence of the Cabinet.

501. Question and Interpellation.—The ministers in France are by law made responsible to the Chambers, but as they could not effect the carrying of any of their measures without the approval of the majority of the Houses, or, practically, of the Chamber of Deputies only, and the precedent for the resignation of a ministry in cases of such failure being well established, they are virtually dependent upon the Houses as to their tenure of office.

This dependency is upheld by the privilege enjoyed by the members of the Chambers to question or interpellate the ministers.

The Question is a matter between the individual member of the Chambers and the minister only, and consists in the former asking questions as to affairs of state, after due notification of the minister concerned and his consenting to hearing

the questions, which must, in obedience to custom, at least be answered as far as the public interests will permit.

The Interpellation, on the other hand, is a formal challenge of the policy of the Cabinet, issued without any previous notice that such action was contemplated, and, as a rule, is submitted to a vote, which either expresses confidence or absence of confidence in the ministers, the resignation of the Cabinet being the inevitable result of the latter action, disapproving of its policy.

502. Centralised Control.—The peculiar logical genius of the French and their tendency to centralised control is exhibited in the extremely systematic devices and in the regular form of their local government. The effort of their wisest statesmen of recent years has been to effect some degree of decentralisation and to cultivate local self-reliance.

503. Legislation and the "Bureau" System.—Before any proposition, whether made by a minister or a private member, can be put to a vote in Parliament, it must undergo a test in committees (*bureaux*), and measures introduced by private members must first be passed by a Monthly Committee on Parliamentary Initiative before they can even reach the special committee. From the delay incident to the handling of a bill by the committees a ministerial proposition can be exempted upon the passing of an emergency

vote, by which also a private member's bill can be directly referred to the committee without having to be passed upon by the Committee on Parliamentary Initiative.

In the Chamber of Deputies the members are divided every month by lot into eleven committees, or *bureaux*, while the Senate chooses nine, and from among the members of these committees are selected four monthly committees, on Leave, Petitions, Parliamentary Initiative, Local Interests, one committee for a term of one year on the Budget, and all the special committees.

504. Officials in a French Department.—Each department of France is administered by a prefect, who acts as the representative of the central government in the department. He has the authority to issue local decrees, appoints a number of agents, who depend directly on him, is at the head of the police for the maintenance of public order, and executes the ministerial laws and decrees. He introduces all affairs concerning the department, and carries out the decisions of the General Council and of the Departmental Committees within the limits of the law. The collection of taxes is also superintended by the prefect, who transmits to the subordinate functionaries of his department the instructions and orders of the ministers, constituting himself, so to speak, the general agent of government, the principal instrument of centralisation in the state.

The deliberative power pertains to the General

Council, which is composed of as many members as there are cantons in the department, this number varying from seventeen to sixty-two, the term of office being six years, and one-half of the membership being renewed every three years.

While the General Council possesses the right to appropriate moneys for some departmental expenses, decides about new roads, railways, or canals, gives advice in matters of local interest, and apportions the taxes levied by the Chambers among the several arrondissements, it has no power to impose direct taxes, and all its acts for the appropriation of moneys must be confirmed by presidential decree before they become valid, so that its functions can be said to be directory rather than originative, its rights in the latter direction being greatly restricted.

505. The Arrondissement.—The arrondissement is the largest administrative division of a department, and is the unit of the electoral college for the Chamber of Deputies, and forms also a judicial district, being the seat of a tribunal of first instance, or primary court. The sub-prefect is the representative of the central power in the arrondissement, his position being similar, though his authority is more limited, to that of the prefect in the department.

The sub-prefect is assisted in his work by the Council of the Arrondissement, an elective body, to which each canton of the arrondissement sends one member, and the functions of which are

principally of an advisory character, because its decisions are controlled by the prefect and may be annulled by the president of the Republic.

506. The Canton.—The canton is the next territorial subdivision following the arrondissement. It is the electoral district from which the members of the General Council of the Department and of the Council of the Arrondissement are elected.

In connection with the judicial system of the country each canton is the seat of a justice of the peace (*juge de paix*), and it also constitutes a muster district for the army, but has no administrative organisation.

507. The Commune.—The commune is the administrative unit in France. At its head is a mayor, assisted by deputies, who are unsalaried officials, chosen from among the members of the Municipal Council, which occupies the same relative position as the General Council in the department and is similarly dependent upon the central government, being, however, in some degree under the control of the prefect, who has the power to dissolve it for one month.

508. The Scope of the Administrative Divisions.—In the local administration in France the central government is ever present in the person of the prefect, and the local bodies as well as the individual citizens are kept under a constant and systematic guardianship, centralisation being the general rule of the French administration.

All local boards and officers are dependent

upon the central government in Paris, excepting the mayor of the commune, who is not appointed, but is elected by the Municipal Council.

The acts of the General Council of the Department are subject to revision by the central government, while the members, although they do not receive any pay for the services rendered to the state, are compelled by fines to perform the duties of their office. The tendency which strictly excludes the expression by the General Council of any opinion on questions of a political character, and which places the entire supervision into the hands of the central government, bespeaks a developed system of centralisation, which differs greatly from the central control as exercised in England. While the governmental departments in London have assumed the supervision of important matters, they have done so in a spirit of co-operation rather than of centralisation, merely bringing the influence of their advice within easy reach of the local bodies, never imposing upon local government the restricting power of an official representative, or divesting it of its originative qualifications. The difference is even more marked in the case of the United States, and although the discretionary power of officials in the United States is very limited, all their duties, functions, and privileges being defined by the statutes, this control, while fully adequate, is one of law purely, no official organisation being deemed necessary to enforce it.

509. Sphere of the Council of State.—In France a sharp distinction is made between questions involving the rights of individuals and their relations, and questions pertaining to official acts and public power. While the former are settled in the regular law courts, controlled by the Ministry of Justice, the latter are attended to by special administrative courts, under the Ministry of the Interior.

The highest of these administrative courts is the Council of State, which constitutes the highest authority in administrative questions, and is also an advisory body to the Chambers and to the government on questions within the scope of its power. It is composed of the ministers and high officials of the government.

510. Sphere of the Prefectural Council.—The Prefectural Council is a similar body, next in rank to the Council of State, and to it belong the decisions in cases involving the elections to the Council of the Arrondissement and to the Municipal Council, and it has jurisdiction in contests between administrative authority and individual rights. Appeal can be made from nearly all of the decisions of the Prefectural Council to the Council of State. Besides the Prefectural Council there are also the Court of Revision, the Superior Court of Public Instruction, and a Court of Audit, each of which is subordinate to the Council of State.

511. The Judicial System of France.—The high-

est judiciary tribunal in France is the Court of Cassation. It is held in Paris, and its province is to decide all appeals from the other courts, ordering new trials in cases where the forms of law have been infringed.

Next in rank are twenty-six Courts of Appeal, which decide the action when the sentence of a tribunal of first instance, or primary court, which is established in every arrondissement, has been appealed from. The primary courts decide appeals from decisions of the justices of the peace. In cases involving the safety of the state the Senate may be appointed a special court by the president.

Offences which rank as crimes are judged in the *Cours d'Assises*, consisting of three magistrates and twelve jurors. These courts are not stationary, and are held in the chief towns of the departments once in three months. In the ordinary civil courts the judge decides all questions of fact as well as of law.

Whenever questions of jurisdiction are involved the Tribunal of Conflicts decides as to whether the case in hand belongs to an ordinary civil court or to one of the administrative courts. This special court is composed of the Privy Seal, who acts as its president, three state councillors, three members of the Court of Cassation, and two additional members, selected by the members already enumerated.

I—Russia

512. The Crimean War (1854–1856).—In 1853 Czar Nicholas demanded of the Sultan of Turkey to recognise him as the Protector of the Greek Christians residing within Turkish territory, this request being of course only a pretext for war, as the czar hoped that the sultan, whose empire was in a very weak state, would fall an easy prey to his arms and thus put him into possession of the long-coveted country on the Bosporus and of the Dardanelles. The sultan refused the czar's request, and Nicholas immediately invaded Moldavia. This high-handed proceeding created indignation among the Western powers, especially France and England, who now entered into an alliance with Turkey (1854). Sebastopol fell into the hands of the allies after a siege, stubbornly contested by the Russians under General Totleben, which lasted over a year, and, as the warlike czar had died, a peace was signed soon afterwards at Paris (1856). By the treaty Russia received back Sebastopol, but was forced to abandon her designs upon Turkey, and the duty of protecting the Christians on Turkish soil was now assumed by the combined powers of Europe.

513. Reforms.—Czar Alexander II. (1855–1881), who had succeeded Nicholas, was a humane ruler and instituted remarkable reforms by giving freedom, in 1858, to about twenty-five million serfs on the crown domains and, in 1861, to

twenty million serfs on the domains of the nobles. Of these only the last-named were serfs in anything like the true sense of the word, the serfs on the crown domains being under scarcely more obligation than the payment of a light yearly rental. Czar Alexander instituted other reforms, and in the beginning of his reign pursued a very liberal policy.

514. Russia and Turkey.—After the so-called Bulgarian atrocities in 1876, the czar again declared war against Turkey. In this war Russia was very successful, the only serious opposition being offered by Osman Pasha, who had fortified himself at Plevna and for five months baffled all attempts of the Russians to take the place by storm. Finally, when the supplies had given out, Osman Pasha, with the remnant of his worn-out troops, surrendered to the Russians in December, 1877. The Russian army now continued their march towards Constantinople, and the Turks were compelled to accept the severe terms of the peace of San Stefano, which virtually provided for the dissolution of the Turkish Empire. England demanded that the treaty be submitted to the powers for revision, and Russia, being threatened with another war, gave way. The congress at Berlin now undertook the revision of the peace of San Stefano, and as all European powers were more or less jealous and suspicious of Russia the territories which Russia had wished to acquire were made independent, among them Roumania,

Servia, Montenegro, while Bulgaria was given self-government, with the obligation of a yearly tribute to the sultan. Bulgaria has since been united with East Roumelia, and Servia and Roumania have declared themselves kingdoms. Bosnia and Herzegovina were given to Austria-Hungary.

515. Nihilism.—Nihilists are the Russian revolutionaries and rebels against the absolute government of the czar, and their programme includes the establishment of a constitutional government, assassination being one of their admitted methods of attaining the desired reform. After the emancipation of the serfs the educated classes were led to expect the most liberal reforms from the czar, and when he refused the demand for a constitutional government the radical element united in secret plots against the government and finally drifted into Nihilism. Their propaganda has been steadily kept up for many years, and it is still in evidence. In 1881 the czar was assassinated, and the government instituted many harsh measures against the members of the organisation of the Nihilists, many being executed and thousands exiled and sent to the penal mines of Siberia, but the movement has not been crushed and there can hardly be any doubt that the demands for reform will have to be met in the end, the edict of Czar Nicholas III., issued in 1905, granting a constitutional assembly, being a step in the right direction if upheld by the government without repressing measures.

K—GERMANY

516. Germany in the Nineteenth Century.—After the overthrow of Napoleon the German states were reorganised as a confederation, at the head of which was the emperor of Austria. Matters that related to all the states, and disputes between individual members of the confederation, were to be settled by a diet formed of representatives of the thirty-nine states. Each state was independent so far as its own affairs were concerned; each could carry on war with foreign states, and form alliances, but no action was permissible that would endanger another member of the confederation. Religious toleration was one of the provisions of the articles of confederation.

The rulers of the various states conducted the government of their domains without regard to the increasing demands of the German people for representative government, and they opposed all changes that would give the people a greater measure of liberty. Events now shaped themselves much as they had done in France. When, in 1830, Charles X. was driven out of France, and the "Citizen King" placed upon the throne, the widespread discontent of the people in Germany found an outlet in a threatening demonstration against their rulers, and several of the princes were forced to grant the demand of the people for a representative government. However, as soon as the revolutionary movement had ended, they quickly

brought affairs back into the shape they had been in before the uprising. At this time the first step was taken toward the unification of the German states, and this was the formation of the so-called Customs Union, of which Prussia was the chief promoter. This was a commercial treaty providing for free trade between the members of the Union.

When the revolution broke out in France in 1848, ending with the flight of Louis Philippe, and the establishment of the Second Republic, the flame of revolt spread rapidly over nearly all Europe. In Germany the liberal party arose quickly and demanded constitutional government. Almost all the smaller states were compelled to yield to the popular demand, but in Austria and Prussia the end sought by the liberal party was not gained until after riots and bloodshed.

517. William I. and Bismarck.—William I. was sixty-four years old when he succeeded his brother Frederick William on the throne of Prussia, in 1861, and he appointed as his prime minister the distinguished statesman Otto von Bismarck, in 1862.

William had a passionate interest in everything pertaining to war, and he received a good schooling in the military art, having taken active part in the campaigns against Napoleon. His name is associated with that of Bismarck in the history of the unification of Germany, but although most

of the credit for the achievements in that direction must be given to the powerful political ability of Bismarck, and the military genius of Moltke, to William must be given credit for his sagacity in selecting such men as his advisers and assistants. Bismarck was a conservative, and was hated by the liberal party, but he assumed a conciliatory attitude, inaugurated a series of economic reforms, and endeavoured to elevate the position of the labouring classes.

When the Schleswig-Holstein complications were renewed, Bismarck formed an alliance with Italy against Austria, and Prussia was found thoroughly prepared for the impending struggle when the so-called Seven Weeks' War broke out in 1866. By the peace of Prague Austria was shut out from participation in the affairs of Germany, and the northern states now formed a confederation, called the North German Union, under the leadership of Prussia.

Bismarck maintained a friendly attitude toward the southern states, and greatly aided by his statesmanship in preparing the way for the perfect unity with which all of the German states joined hands at the breaking out of the Franco-Prussian War, in 1870. William I. personally took command of the combined armies, and during the progress of the siege of Paris the southern states were received into the Union, which now took the name of the German Confederation. Shortly after, the king of Prussia, William I., assumed the

title of Emperor, at the suggestion of the king of Bavaria, and the unification of Germany was completed.

518. **The Franco-Prussian War.**—The immediate cause of the Franco-Prussian War was the offering of the crown of Spain to a prince of the house of Hohenzollern, but this evidently was only a pretext offered by Napoleon III., as Leopold, to whom the offer had been made, had declined it, to avoid displeasing France. The real cause was the growing jealousy of Napoleon of Prussia, and his desire to strengthen his influence with the people by foreign conquests. When William declined the demand of Napoleon III. to give positive assurance that no member of the house of Hohenzollern would ever become a candidate for the Spanish crown, war was declared. The southern states of Germany took the demand made by Napoleon as a national insult, and at once offered their armies to William. The French army invaded Germany, but the German forces soon gained victory after victory and the French were forced to retreat into their own territory, the Germans pressing after them. The principal battles were at Gravelotte, where the French army, under Marshal Bazaine, was defeated, and retreated to Metz. At Sedan the French suffered another terrible defeat, and the emperor was made a prisoner by the Germans. Shortly after, Marshal Bazaine capitulated at Metz, surrendering with an army of 170,000 men.

for which he was tried and condemned to death. He was imprisoned, his sentence having been commuted to twenty years' imprisonment, but escaped to Spain, where he died in 1888. After the surrender of Metz the German armies marched upon Paris, and after a siege of four months Paris capitulated. Preliminaries of peace were at once begun, and in March the German troops occupied Paris. In May the peace of Frankfort was signed, which ratified the preliminaries. France was compelled to cede Alsace and Lorraine, and pay a heavy indemnity to Germany.

L—The Government of Germany

519. Early Institutions and Conditions in Germany.—The historical development of conditions and institutions in Germany shows many diversified and complicated features.

The several groups of tribes in early Germany were closely allied in race, speech, customs, and social organisation, and were settled in communities which administered their own government. Later came the confederation of the tribes, who constituted, for the purpose of attack or defence, a single state; and during and after the migratory movements of the period of the Teutonic conquests in Gaul and Italy were formed the various changes which led to the creation of kingship. The official organisation of the latter, with the attending growth of the influence of

landowners, at first because of their official connexion with the king, later because of their personal weight on account of their tenure of land, was one of the sources of feudalism; and through the modifying process of the feudal system the kingly office attained a sovereignty hitherto foreign to the Teutonic system of government, which, by this process of growth toward the modern political life, was evolved from its characteristic individualism into an absolutism resembling in many features that of the imperial system of Rome.

520. Organisation of the Frankish Monarchy.— Under the Frankish monarchy the country was divided into shires. A shire, or "Gau," usually took its name from the river that flowed through it, or from some conspicuous object in it; if it was situated on the frontier it was called a "Mark." In order to make their sovereign powers more effectual in all districts, the Frankish monarchs appointed counts, the "Grafen," over every Gau or Mark, as their representatives, who became the king's vicegerents, but whose jurisdiction was scarcely ever very clearly defined, many of the landowners within their districts being granted special privileges and political functions, while baronies constituting petty sovereignties were also freely created.

521. Feudalisation in Germany and France.— The Graf was at first practically a minister of the king, and on his death his office and title were

given to some other favourite. The barons were lords by virtue of their possessions of land. The offices of the Grafen were in time made hereditary, because the transfer of the office to another family on the death of a count caused jealousy and discontent, and, as with the office generally were given crown lands as fiefs, they, of course, were now also continued in the family, and thus the two sets of lords, Grafen and barons, assumed a similar character, and proprietorship became connected with office, while the latter acquired from such proprietorship the quality of heredity.

The process of development of territorial sovereignty was continued, and in the thirteenth century the feudal system of Germany was fully established. The dukes, in ancient Germany the generals in command in time of war, whose titles had in time also become hereditary, the Grafen and barons, as well as the bishops of the Church, became now feudal lords. While the characteristics of the feudal systems of Germany and France were the same, there was a marked difference in the process of development. In France the appointment of the representatives of the king, after feudalism had been established, through the concentration of authority in the king's hands, led to the decline of feudal sovereignty, while in Germany the royal delegates appointed during the process of the formation of the feudal system exchanged their office for the

independent privileges of territorial sovereigns.

522. The Markgraf and the Mark.—The Markgrafen, the Grafen appointed over the shires on the frontier, called "Marken," to defend the kingdom against foreign invasion, were given great privileges by the king, and they were, as the purpose of the appointment suggested, the most skilled soldiers of the times. They were made *de facto* dictators in the border districts which they were to hold against foreign attack, and were also granted such territory as they should conquer and bring under the nominal dominion of the king.

Two of the Marks are important as having formed the nucleus for two great powers, namely the Nord Mark, established in the tenth century against the Wends, which by enlarging of its territory became the Mark Brandenburg, and the Ost Mark, established by Charles the Great against the Magyars, which became the foundation upon which was built the empire of Austria. The Mark Brandenburg was given by Sigismund after the Hussite wars to the house of Hohenzollern, of Nürnberg, first as a pledge for a loan of four hundred thousand guldens, later as a permanent fief. Under the able leadership of the Hohenzollerns the limits of the Mark were steadily widened; it finally took in Prussia, and eventually became the centre of a mighty kingdom, Frederick II., King of Prussia, placing the country on an even footing with Austria, which the house of Habsburg had built up out of the Ost Mark, and

thus was created the rivalry between Prussia, Germany, and Austria for the control of affairs in Germany, which was not settled until 1866, when Austria, by force of arms, was finally shut out from participation in the affairs of Germany.

523. The Imperial Title and its Influence.—Germany, in fact, never became an empire until its unification was completed in 1871. The pretentious title of the Holy Roman Empire, with its suggestions of world-power, might well have caused the Germans to develop a pride in the accomplishment of the task which the German monarchs had taken upon themselves with the crown of the Cæsars. Such, however, was not the case, and they did not show the least desire for the honour, nor did they appreciate the efforts of the emperors, which took the latter away for years at a time from their native land, and from the affairs of their own people, while they went forth in pursuit of the phantom which was not only to weaken the allegiance of the Germans toward their sovereign, but actually undermined it; as the great feudal lords, in the absence of the emperors, seized many opportunities for the extension of their own powers, which it was difficult for the emperors later to dispute.

Germany practically owes to its connexion with the imperial title and the pretensions pertaining thereto the fact that it remained for centuries the most divided nation of Europe, notwithstanding its excellent qualifications in

respect of race, speech, customs, and social arrangements, which seemingly rendered it especially adaptable for the creation of a truly homogeneous state.

524. The Extinction of the Holy Roman Empire.—During the eighteenth century the Holy Roman Empire had steadily been declining, and when Francis II. ascended the throne of Augustus, in 1792, it was but a corpse ready to crumble to pieces.

The swift succession of triumphs which accompanied Napoleon's career left the Holy Roman Empire the only factor which prevented his recognition as sovereign of Western Europe. After the victory of Austerlitz, Napoleon realised that his opportunity had arrived. The German princes speedily detached themselves from all ties which bound them to either Austria or Prussia, and by the act of the Confederation of the Rhine, signed at Paris July 17, 1806, Bavaria, Würtemberg, and Baden, also several other states, sixteen in all, repudiated the laws of the empire, and Napoleon became the protector of the new confederacy, which lasted until 1813. Emperor Francis II. resigned the crown of the Holy Roman Empire on August 6, 1806, and henceforth styled himself Emperor of Austria.

525. Germany United.—After the overthrow of Napoleon the German states were reorganised as a confederation, at the head of which was the emperor of Austria. Matters that related to all

the states, and disputes between individual members of the confederation, were to be settled by a diet formed of the representatives of the thirty-nine states. Each state was independent so far as its own affairs were concerned, each could carry on war with foreign states, and form alliances, but no action was permissible that would endanger another member of the confederation.

The rulers of the various states opposed all changes that would give the people a greater measure of liberty. The course of events now ran much as it had done in France. When the overthrow of Charles X. was followed by the inauguration of the "Citizen King" in France, the people of Germany, becoming restless under the pressure of governmental restraint, indulged in angry demonstrations against their princes, compelling a number of the latter to grant a representative government. No sooner had the disturbances subsided, however, than the princes rescinded the grants and restored affairs in the shape they had been before the uprising. Then came the formation of the so-called Customs Union, and with the year 1848 was ushered in the series of turbulent expressions of the dissatisfaction of the people of nearly all Europe, the result being the flight of Louis Philippe from France, the establishment of the Second Republic, and the granting of constitutional government in most of the smaller states of Germany, as well as in Austria and Prussia, although this

was not accomplished without armed conflict and bloodshed.

The next important step towards the unification of Germany was the so-called Seven Weeks' War, in 1866, when Prussia succeeded in ending the influence of Austria upon German affairs, owing to the clear foresight of Bismarck, who not only had prepared the country for the inevitable struggle, but who had also formed an alliance with Italy against Austria. After the peace of Prague, the northern states formed a confederation, called the North German Union, again with Prussia as the acknowledged leader.

Then came the Franco-Prussian War (see Section 518) and with it the final consummation of Bismarck's plans for German unity. While the troops of the southern and northern states were fighting side by side, the germs of an all-German spirit were developing, and before the walls of Paris the southern states were received into the union, which now took the name of the German Confederation. As a climax to this process of solidification of the bonds that were to bind all Germany into one nation, the king of Prussia, William I., at the suggestion of the king of Bavaria, took upon himself the title of Emperor, at Versailles, and thereby the unification of Germany became an accomplished fact.

526. The German Empire.—The new German empire differs essentially from its great rival, the Austrian empire, in that the sole element of

union in the latter is the person of the sovereign, through whose hereditary rights it has been slowly built up and finally moulded into the Austro-Hungarian monarchy. It also differs greatly from the old Holy Roman Empire, in the entire absence of the unifying influence of the Church and of the principle of personal sovereignty. Its basic principle is federation on strictly secular lines.

We now come to the consideration of its peculiar governmental machinery.

527. The Sovereignty of the German Empire.—In Germany the sovereignty does not reside in the emperor himself, but in the united body of German princes, and the three free cities.

The emperor is at the head of a federal state composed of four kingdoms (Prussia, Saxony, Bavaria, and Würtemberg), six grand-duchies (Baden, Hessen, Mecklenburg-Schwerin, Sachsen-Weimar, Oldenburg, and Mecklenburg-Strelitz), five duchies (Braunschweig, Sachsen-Meiningen, Anhalt, Sachsen-Coburg, and Sachsen-Altenburg), seven principalities (Waldeck, Lippe, Schwarzburg-Rudolstadt, Schwarzburg-Sondershausen, Reuss-Schleiz, Schaumburg-Lippe, and Reuss-Greiz), three free cities (Bremen, Hamburg, and Lübeck), and the imperial domain of Alsace-Lorraine.

528. The Emperor.—The king of Prussia is also emperor of Germany, and the office, practically a hereditary presidency of the federal state of Germany, is unalienably attached to the throne

of Prussia, whose occupant, be he king or regent only, is also emperor of Germany.

The emperor summons and adjourns both branches of the legislature, the Bundesrath and the Reichstag, and he has the power to dissolve the Reichstag with the consent of the Bundesrath. The chancellor of the empire, in whom the administration centres, is also chairman of the Bundesrath, and is appointed by the emperor, who can remove him at his pleasure. Minor appointments, as well as removals, are also within the imperial prerogative, and bear the countersignature of the chancellor. The emperor commands the army and navy, and controls the foreign affairs of the empire; and, although his powers are strictly defined by law, he is the actual executive as well as representative head of the state, and is practically irresponsible, as he cannot be removed.

In legislation the sovereignty of the empire has no set limits, and it covers not only the entire commercial and criminal law, but the civil law as well, and the constitution can be amended without consulting the individual governments of the single states or the people themselves, while the rights of the former can also be reduced by it, the only provision being the consent of the state concerned.

529. **The Bundesrath.**—The Bundesrath is composed of representatives of the governments of the single states which constitute the German empire. This representation is according to the size of the

states, Prussia having seventeen representatives, among whom is the imperial chancellor, who is also chairman of the Bundesrath; Bavaria has six, Würtemberg and Saxony four each, Baden and Hessen three each, Mecklenburg-Schwerin and Braunschweig two each, while the other seventeen states have one each. The Bundesrath in theory as well as in practice is a body of ambassadors, as its members are the accredited diplomatic agents of the governments of the states which they represent, and they act under instructions from their home governments. While their vote is valid even if not in accordance with previous instructions, they are always accountable to their governments for their official conduct and actions, and in practice they, as a rule, also occupy high offices in their respective states. The members of the Bundesrath are sent and withdrawn at pleasure by the governments of the states from which they come, and it is a custom of the small states to maintain joint representatives during the second session of each year, during which the business transacted is of minor importance and consists chiefly of routine work. In the first session each state must vote through its own representative. The votes of each state must be undivided and must be given as a unit, the full vote being cast even if only a part of its representatives be present.

The Bundesrath, being the authoritative representative body of the sovereignty resting in the

German princes and the three free cities, considered as one unit, is the means of expressing the sovereignty of the empire. The legislative powers of the Bundesrath are quite extensive and many bills originate in the Bundesrath and not in the lower house, the Reichstag; and, although the latter possesses the right to originate, it very seldom exercises this privilege, most of the important bills being prepared by the imperial officials and presented through the imperial chancellor to the Bundesrath. After having been passed by that body, they go, with the sanction of the Bundesrath, to the Reichstag, whence, after having been favourably acted upon, they are returned to the Bundesrath for final action. This process really gives to Prussia the chief initiative, and makes the Bundesrath the usual source of all important legislation.

The administrative powers of the Bundesrath lie chiefly in its prerogative to superintend the administrative organisation of the empire, and in the right to elect some of the most important imperial officials and to vote upon the nomination of consuls and imperial officials who supervise the taxes and duties. The consent of the Bundesrath is also necessary to a declaration of war, except in case of an invasion, in which emergency the emperor has the right to act alone; and this consent is likewise needed for the dissolving of the Reichstag, or for any action to coerce into

obedience a state of the empire, if the latter fails to fulfil its federal duties.

The Bundesrath is the highest administrative council of the empire, and in this capacity it constitutes the supreme administrative court of appeals. Its jurisdiction extends also to many matters beyond questions of administration. Disputes between two states of the empire or a state and the imperial government, which do not involve questions of private law and would therefore come within the sphere of jurisdiction of ordinary civil courts, are acted upon by the Bundesrath, but it has the right to delegate some court or experts to decide a matter which, for whatever reasons, it considers itself unfitted to sit upon as a court.

The Bundesrath has three standing committees, one on Alsace-Lorraine, one on the Constitution, and one on the order of business, and it refers various matters to special committees for consideration. Besides these it has eight commissions, who sit during the recesses of the federal chamber, acting during this period as its *quasi* representatives. Prussia is entitled to the presidency in each commission, with the exception of that on foreign affairs, in which she has no representation.

530. **The Relative Powers of the Several States in the Reichstag.**—The Reichstag represents the whole German people, and not the single states, or the people of the several states considered separately.

Representation in the Reichstag is upon the basis of population, one representative being allotted to every one hundred and thirty-one thousand inhabitants. Elections are by districts and the latter cannot include territory of more than one state, so that a state having less than one hundred and thirty-one thousand inhabitants would nevertheless be entitled to one representative in the Reichstag.

The Reichstag has about four hundred members, of which Prussia alone claims over three fifths, and they are elected for a term of five years, the age of eligibility being twenty-five years, which is also the voting age in Germany. There is one president, two vice-presidents, who are not elected for the entire duration of the session, there being one election at the beginning of the session, and another after four weeks. The officers elected at the second election serve for the rest of the session. There are no standing committees in the Reichstag, but sometimes temporary committees are detailed to prepare reports on special matters.

The Reichstag divides itself at the beginning of the session into seven sections, *Abtheilungen*, containing equal numbers of members, among whom is apportioned the work of verifying the elections and the election of the temporary committees, each section contributing the same number of members. The Reichstag votes the taxes and supervises the annual appropriation of money,

but government bills are not referred to committees, and as the ministers are not responsible to the Reichstag, there being practically no parliamentary responsibility in Germany, and the Reichstag can be dissolved by the emperor, its powers are merely those of control, and in a measure only, while the originative functions are chiefly with the Bundesrath.

531. The Imperial Chancellor.—The imperial chancellor, the virtual supreme head of the state, is appointed by the emperor, who can remove him at pleasure, and is also the source and centre of the administration. He does not resign upon an adverse vote of the Parliament, being simply accountable to the laws. The position of the imperial chancellor may be construed as that of a responsible constitutional monarch, taking his authority from the irresponsible emperor. The powers of the imperial chancellor are those of the head of the entire administration, and include all such powers as are not specifically assigned to others. He superintends the administration of the imperial laws by the states, and, practically, the affairs of the empire are administered by Prussia, through the imperial chancellor, who generally is also the chief minister of Prussia as president of the Council.

532. The Empire and its Component States.—The sovereign legislative power rests with the empire, but the imperial government confines itself to a general superintendence only; the states, to whom

the imperial constitution conceded political independence only, being left to themselves, administer the imperial laws, but under a systematic oversight exercised by the empire. Imperial legislation covers a broader field than any other central government of a federal state, and from it originate the laws regulating the money-issues and coinage—the state mints acting simply as agents of the empire,—laws of settlement, insurance laws, and the empire also supervises the railroads, posts, and telegraphs, although some of the states have retained their own semi-official semi-independent administration of the latter; so, for instance, Bavaria controls her own army, railways, posts, and telegraphs.

The superintendence of the empire extends also to the administration of justice, and the state courts are organised and regulated by laws of the empire. The supreme court of appeals is the Imperial Court, Reichsgericht, whose seat is at Leipsic.

533. **Prussia.**—The empire is a creation; Prussia is a growth. As an illustration of evolution in institutions of perfected bureaucracy, and as the dominant state of Germany, her governmental system is of special interest.

The foundation of the kingdom of Prussia was laid in the beginning of the seventeenth century by the union of the Mark Brandenburg and the duchy of Prussia, Frederick William, the Great Elector, beginning the process of centralisation, which was continued by his successors; but the

characteristic military features of the government, which presented only a very crude administrative organisation, were not finally transformed into a developed system of centralised government until the beginning of the nineteenth century. While the efforts of the Elector towards centralisation met with no difficulty in the towns, because the municipal administration was already, to a greater or lesser degree, subject to his will, the military authorities acting as his representatives, the provinces, in which there were many estates which had enjoyed long-established privileges, came only by successive steps under the control of the central power. Important in the process of centralisation was the organisation of Justice and Finance, the two distinct departments of the latter, of War and Domains, being united, the General War Commissariat and the General Finance Directory being merged into one single central board, the General Financial Directory for War and Domains, and the Local War Commissariats and Domains Chambers were united into the Chambers for War and Domains. This fusion was effected under Frederick William I., the son and successor of the first king of Prussia.

The General Directory shortly became divided into several committees, and the latter in time assumed the character of ministers, and Frederick the Great created a separate board of councillors, who were in no way connected with the General

Directory, and special departments dependent upon himself. This haphazard system was brought into systematic order by two ministers of Frederick William III., the Chancellor Count Hardenberg and the Baron von Stein.

534. The Reforms of Stein.—Baron von Stein conceived a vast number of reforms which may be said to have led to the development of the present centralised administration of Prussia. He reconstructed the municipal administration of the towns and originated the central organs of administration by supplanting the General Directory by four Ministries, those of Foreign Affairs, Justice, Finance, and War. Later a further differentiation took place, and the Ministries of Ecclesiastical, Educational, and Sanitary Affairs (1817), of Trade, Commerce, and Public Works, and of Agriculture (1858) were created, while in 1878 the Ministry of Trade, Commerce, and Public Works was split into two, the Ministry of Trade and Commerce, and the Ministry of Public Works. Baron von Stein wanted to give to the old-time Council of State the legislative control over the state's executive, but this plan was not adopted, Count Hardenberg establishing instead the Ministry of State, the *Staatsministerium*, which somewhat resembles the Council of State of France in regard to composition and functions.

535. Local Organisation before 1872. — Before 1872 the provinces were divided into government districts and circles, and the local administrative

power rested in a board established in the government district, while in the province a board exercised supervisory powers, and a superior president was the chief officer; and there were also the old-time estates, rural communes, and manors, still patterned after the feudal system, and in the country the Landrath, elected from among local landowners, was associated with the county estates, composed of county squires and elected representatives of the municipalities and rural townships. The administration of the towns was conducted by boards of magistrates chosen in popular assemblies, the latter taking part in all executive business, and the mayor was a president of the board rather than the chief magistrate.

536. **The County Law.**—The County Law (*Kreisordnung*), upon which the present system of local government is largely based, was enacted in 1872. It put the local administration on a more modern basis by abolishing the hereditary jurisdiction in the manor and the office of the Schultze, who hitherto had been appointed by the lord of the manor, or by the owner of the freehold if the village was a free village, and by substituting for the estates of the province representative bodies. While the office of the Landrath was retained under this law, the powers of the Landrath were decreased and he virtually became the president of the administrative board. The system of local taxation was also reconstructed.

537. The Legislature.—The Prussian legislature, or Landtag, consists of two houses, the House of Lords, *Herrenhaus*, and the House of Representatives, *Abgeordnetenhaus*. Both houses have equal rights in regard to legislative initiative, but financial bills are introduced in the lower house, the upper house passing upon the entire budget as a whole, and no law can be passed without the consent of both houses.

The House of Lords is composed of hereditary princes and noblemen, life members, who are representatives of large landed properties and of universities, cities, and institutions, and of civil officials. The king has the right to make special appointments to the membership of the House of Lords, which is unlimited.

The members of the House of Representatives are elected upon a basis of taxable property, and the elections are indirect, a body of electors being first chosen by the qualified voters in each district, who are divided into three classes, each of which represents one third of the taxable property of the district. The three classes elect an equal number of electors, who then elect the members of the House of Representatives.

Members of the House of Lords must be thirty years of age, and to the House of Representatives may be elected any Prussian thirty years old and in possession of full citizenship. The term of office in the House of Representatives is five years.

538. The Province and the Kreis (Circle).—Prus-

sian local administration is based upon a division of the country into provinces, government districts, townships, and towns. The representative of the state in the province is the superior president and a Provinzialrath, while the province itself has as its representative the Landeshauptmann and the Provincial Landtag. The former have in charge all matters which are beyond the jurisdiction of the administration of the government districts, or which concern the province as a whole, or the imperial interests as well as the Prussian state itself. The superior president is also supervisor of the district administration, and decides in such conflicts involving questions of jurisdiction as do not come within the sphere of the Court of Conflicts, and has the right to annul any act of the Landtag in which it should have overstepped its jurisdiction. The orders issued by the superior president must bear the approval of the administrative council connected with him, the Provinzialrath.

The Landeshauptmann is elected by the Provincial Landtag, and he is related to this body about as is the superior president to the Provinzialrath, or the prefect in France to the Prefectural Council, he being the executive, while the Landtag constitutes the advisory body, but actually the latter has the authority in most matters.

The Provincial Landtag exercises such functions as the apportionment of taxes among the counties, the districts having no organ of self-government,

like the cantons in France, being merely organs of the central government. It also examines the local budget, supervises provincial property and the election of some officials, and can discuss all matters of local interest.

Although there is in the "circle," or county, also a representative of the state as well as of the local government, there is only one set of functionaries, these being the Landrath and the County Committee.

Local government in Prussia rests upon the circle, whose Diet is chosen indirectly by the voters, the larger towns selecting their members through their councils, and the smaller towns through electors. As the Circle Committee is elected by the Circle Diet, and the Landtag is also nominated by it, while from the united Diets of a province the Provincial Landtag is chosen, it may be said that those administrative bodies all emanate from the Circle Diet. The latter is based upon the economical and social relations of the people, and includes all towns within it having less than twenty-five thousand inhabitants. The Landrath is appointed by the superior president of the province and is associated with the Circle Committee, which comprises himself and six other members chosen by the Circle Diet. The Circle Committee also constitutes a judicial body, with the Landrath as its president, and has jurisdiction in cases of conflicts between public power and private right.

M—SWITZERLAND

539. The Foundation of the State.—Switzerland not only attracts us by its traditions of romantic valour and heroic patriotism, but offers a history full of instruction respecting the formation and growth of free institutions.

Switzerland was originally a defensive alliance formed by small parts of Germany, Italy, and Burgundy against the house of Habsburg, and after the accession of the Habsburgs to the imperial throne the confederation continued to dispute the authority of the empire, finally winning its independence, practically in the fifteenth, formally in the seventeenth century. The nucleus of the confederation was German, and even now, while three languages, German, French, and Italian, are officially recognised in Switzerland, the Germans are in a great majority.

In 1292 the forest districts of Uri, Schwyz, and Unterwalden formed the defensive league which was the foundation of the Swiss Confederation. This league was enlarged by the admission of other districts and towns, which, while allied with the original members of the league, were not connected with each other, thus making the process of effecting a real union an extremely difficult one. This difficulty was further increased by the fact that the confederacy was made up of two distinct elements, namely the free and aristocratic towns and the democratic rural districts.

The Confederation was a *Staatenbund*, an alliance of several small independent states. The organisation of a federal state with central executive, legislative, and judiciary government was not begun until the break-up of the old order of things in 1798. The idea of the *Bundesstaat*, or federal state, has since been accomplished by the first constitutional revision after the Sonderbund War in 1847, and the second revision of the federal constitution in 1874.

540. The Sonderbund War.—By the so-called pact of 1815, Geneva, Valais, Neuchatel, and some dependent territories were admitted into the union, the membership of which was thus increased to include twenty-two small states, or cantons, and although they are widely different from each other in religion, race, and language, together they form a union which is steadily developing into a nation.

A great stride towards unity was made after the Sonderbund War, which arose out of questions of religion connected with the terms of the peace pact of 1815. This pact contained a clause whereby the rights of the monasteries in the Roman Catholic cantons were guaranteed. However, democratic reforms were soon instituted and sweeping changes were made, especially in Zürich, which caused a reaction to set in in 1839. In the following year the radicals had a popular majority, and the clerical party stirred up a revolt. The rising was quelled, but now the radicals had the

excuse for carrying the vote to suppress the eight monasteries in the canton. This was opposed to the pact of 1815, and as the Diet decided that the terms of the pact must be adhered to, a compromise was eventually agreed upon, by which only four, instead of eight, of the monasteries were to be suppressed.

Now the seven Catholic cantons, Uri, Schwyz, Unterwalden, Luzern, Freiburg, Zug, and Wallis, formed the Sonderbund, or Separate League, and demanded the restoration of the monasteries. The deputies from the seceded cantons did not withdraw until 1847, and a short but decisive war ensued, lasting only eighteen days, in which the rebellious cantons were forced to surrender. The result of the war was a complete revision of the constitution; and while the new constitution, which was again revised in 1874, still reserves many rights to the individual cantons, the Confederation ceased to be a *Staatenbund*, and by the establishing of a fully organised central government was transformed into the *Bundesstaat*, or federal state.

541. Character of the Swiss State.—While Switzerland has developed from a union of sovereign states joined by a treaty into a single federal state with an organised central government, the process of centralisation has been carried only as far as was permissible without destroying the character of the Swiss state, in which the cantons are not divisions of the country for administrative

purposes, but actually, within certain limits, independent states, living political communities.

542. Cantonal Legislatures.—The legislature of the cantons, called the Great Council (*Grosser Rath*), consists of but one single house. In four cantons, Uri, Clarus, Appenzell, and Unterwalden, the legislature, or Landgemeinde, is constituted by the assembly of all the voters; in the other eighteen cantons the legislature is representative, the members being selected by the secret ballot, and a direct popular vote. The term of office varies from one to six years, and the number of representatives is proportionate to the number of inhabitants, there being one to about nine hundred and ninety-four inhabitants.

The legislatures of the cantons elect most of the administrative officers, and as they exercise the right of superintendence of the officers thus selected, they virtually retain the executive control, the committee to which the executive power is intrusted being also regarded as a committee of the legislatures. As the number of the people in each canton is not very large, they actually participate in the government by exercising a certain control over the legislative bodies, by the initiative by petition, and by the referendum, and in some of the cantons the people can decide by vote the question of dissolving the legislature.

543. The Cantonal Executive.—The cantonal executive is not individual but collegial, being vested in a commission variously named as the

Standeskommission, or the Regierungsrath, whose members are in most of the cantons elected directly by the people, while in some they are nominated by the legislative council. The term of office is short, but re-election is the practice, so that the executive is not subject to frequent change.

The Executive Council consists of from five to seven members. The council of the canton of Bern has nine members. The Executive Commission is regarded as a committee of the legislature, in fact takes part in its sessions, and originates most of the measures submitted, while it also constitutes an advisory board in important matters. The Executive Commission, as a rule, does not represent a single political party, the members being drawn from the several political parties of the canton, and it does not resign if measures proposed by it are turned down by an adverse vote.

544. The Initiative and the Referendum.—Every canton of Switzerland, except Geneva, has the right of initiating constitutional reforms by petition, and they can all exercise this privilege in regard to revisions of ordinary laws or the enactment of new ones, excepting three cantons only, namely Freiburg, Valais, and Luzern. However, this right of initiative has been used very little, it having yielded to the referendum. The petition of the people must be signed by fifty thousand voters if the constitution of the Federation is to

be amended, and the number of signatures necessary in the cantons for the initiation of changes in the cantonal constitutions varies from five to six thousand. The propositions in regard to changes in ordinary laws may be specifically stated in the petitions, and these must then be presented by the legislature for a popular vote, and if accepted, must be included in the statutes. If the constitution is to be amended, the petition may either be couched in general terms, in which the legislature must formulate it and then submit it to the vote of the people, or, if the legislature disapproves of the proposed change, the question may be submitted to the electors for a vote. If passed, it becomes the duty of the legislature to formulate it and then again submit it to a vote. If the proposed amendment is specified in the petition, it takes the same course as a change in the ordinary laws. The referendum is the privilege of the people of Switzerland to have all important bills passed by the legislature referred to them for confirmation or rejection. In some of the cantons the referendum is conditional—that is, the laws have to be referred to the people only if a demand to that effect is made by petition —but in the others all changes in the laws of consequence have to be submitted to the popular vote.

The referendum is obligatory in the case of all constitutional amendments, whether federal or cantonal, and in most of the cantons also in the

case of money appropriations above a certain stipulated sum.

545. The Federal Government of Switzerland.— The Federal government of Switzerland has unusual interest for the citizens of the United States on account of its points of similarity and difference when compared with the government of the United States.

The executive functions of the Confederation, as in the cantons, are not assigned to one single individual, but to an executive board, or commission, called the Federal Council (*Bundesrath*), which is composed of seven members, chosen for a term of three years. Each member of the Federal Council must be elected from a different canton, and its president and vice-president serve one single term of one year only, the constitution prohibiting re-election to the same office. However, the vice-president may succeed the president, and this course is usually taken.

While the president of the Federal Council occupies a position of considerable dignity, his is not the power of the chief executive. He receives a salary somewhat larger than that allotted to his associates in the Council, receives the representatives of foreign powers, and in diplomatic intercourse is addressed as "his Excellency," but in fact he is merely the chairman of the Federal Council, which constitutes a body of ministers.

In the administration of executive business the collegiate character could not be entirely strictly

adhered to, and each member of the Federal Council practically constitutes the ministerial head of one of the seven departments, namely the Departments of Foreign Affairs, Interior, War, Justice, Finance, Industry and Agriculture, and Posts and Railways.

The functions of the Federal Council bring it into close communication with the legislature, the Federal Council originating measures to be introduced, and being to some extent controlled by the legislature, as its annual reports of the conduct of the administration give to the lawmaking body the opportunity of criticism, as well as of suggesting measures for the improvement of the same. While the legislature has the power to annul any action of the executive, this privilege is seldom exercised, the legislature confining itself to offering suggestions before action has been taken by the Federal Council.

The Federal Council appoints such officers as are not specifically provided for by law, manages federal finances and interests, and attends to the foreign affairs of the Confederation. Besides, it also exercises some judicial powers, examining the agreements between the cantons themselves, or with foreign powers, and many laws depend upon the Federal Council as to final acceptance. The executive has also the power to call out troops in case of necessity, and exercises general powers of superintendence and intervention in cantonal affairs.

546. The Relations of the Executive to the Legislative Body.—While they are not members of the legislature, the members of the Federal Council are privileged to take part in all its proceedings and debates, and they exercise, to a large extent, the prerogative of initiative and of expressing their opinion upon bills being considered by the legislature, before they are acted upon. There is no parliamentary responsibility in Switzerland, and if any of the measures introduced in the legislature by the Federal Council meet with an adverse vote, this does not in the least affect the tenure of office of the Executive Council; and within the last fifty years there have been only two cases where the defeat of a measure introduced by the Federal Council was followed by resignation.

547. The Legislative Body.—The legislative powers in Switzerland belong to the National Council (*Nationalrath*) and the Council of State (*Staenderath*), and these two separate legislative bodies assemble together for the performance of certain electoral and judicial functions, meeting as the Federal Assembly.

There are one hundred and seventy-four members of the National Council, elected from fifty-two federal electoral districts (*Wahlkreis*), there being about one member to every twenty thousand inhabitants The federal electoral districts are not confined to single cantons, as in Germany, but include territory crossing the cantonal boundary lines. Any canton having less

than twenty thousand inhabitants is nevertheless entitled to one representative in the National Council. The term of office in the National Council is three years, and the rules governing the election of its president and vice-president are similar to those of the Federal Council. The Council of State (*Staenderath*) has forty-four members, two being elected from each of the twenty-two cantons, the latter regulating the term of office, salaries, and all special characteristics of the relation and powers of the members as representatives. The president and vice-president are chosen by the Council itself, there being a rule in force prohibiting the election of the vice-president for two successive terms from the same canton from which the president of the preceding term was chosen.

548. The Federal Assembly.—The functions of the Federal Assembly (*Bundesversammlung*) are the election of the Federal Council, the judges, chancellor, and the generals of the army of the Confederation; the exercise of the right of pardon, and the decision in cases involving the jurisdiction between federal authorities, the Federal Assembly acting in the same capacity as the French and German Courts of Conflicts, decisions of the Federal Council being subject to appeal to the Federal Assembly.

The Federal Assembly (*Bundesversammlung*) consists of the National Council (*Nationalrath*) and of the Council of State (*Staenderath*), acting

in joint assembly for the exercise of the functions pertaining to the Federal Assembly, which are both electoral and judicial.

549. The Swiss Judicial System.—The jurisdiction in administrative cases is vested in the Federal Council, and it covers questions of trade privileges, taxes, duties, religion, patents, validity of elections, decisions as to military service, calling out of the militia, administration of schools, etc. The decisions of the Federal Council are subject to appeal to the legislature or to the Federal Court.

Until 1874, when the revision of the constitution gave to the Federal Court some actual influence and dignity, its judicial powers had been quite limited. Even now the influence of the Federal Assembly is considerable, although the new constitution defines the organisation and the privileges of the Federal Court. The Federal Court is composed of nine judges, elected by the Federal Assembly for a term of six years, and two of the members are chosen by the Federal Assembly for the positions of president and vice-president of the Federal Court.

The jurisdiction of the Federal Court extends over public law, disputes between cantons, constitutional rights of citizens, and in private law it has jurisdiction in all cases involving sums larger than three thousand francs. It also constitutes a court of appeals from the decisions of the cantonal courts, while cases between cantons and private individuals, and between the Confederation

and cantons, are also submitted to it for adjudication. In criminal law the Federal Court has jurisdiction in cases of high treason, international law, political crimes, and in some cases it may constitute the judicial tribunal to act upon offences committed by federal officers. The Federal Court also acts as a court of appeals from the decisions of the Federal Council in administrative questions. In the cantons there are justices of the peace, courts of the first instance, the District Courts (*Bezirk-* or *Untergericht*), and the Supreme Court (*Kantongericht*).

The justices of the peace act as mediators and, failing as such, as magistrates; petty police cases are decided by the District Courts, and criminal cases by jury courts, with Supreme Court justices as presidents, or by criminal courts without juries.

N—Sweden and Norway

550. Political History.—The early institutions of Sweden and Norway were Germanic in character, the country being divided into several parts, held together loosely by an incomplete federal authority. The most powerful family in each country in the course of time succeeded in establishing itself in the kingly power, and, while the office of the king was elective, a member of the dominant family was usually chosen. Upon different occasions both Sweden and Norway were united under the rule of one single monarch, by intermarriage or

treaty, and Danish influence and power established that country as a participant in the affairs of Sweden and Norway by the so-called Union of Calmar, in 1397, by which the three kingdoms of Denmark, Norway, and Sweden were united under Queen Margaret of Denmark, the wife of Hakon, King of Sweden and Norway. The treaty provided that each country should continue its own laws and retain its institutions, but this treaty was violated and resulted in many jealousies and wars.

The Swedes were especially dissatisfied with the foreign yoke imposed upon them, and they repeatedly rose in revolt, succeeding in 1523, under the able leadership of Gustav Eriksson (Vasa), in gaining their independence from Denmark. Norway remained united with Denmark until 1814.

Under the old constitution of Sweden there had been associated with the king a Council of Nobles, and the Riksdag, the assembly of the four established orders, the nobles, the clergy, the burghers, and the peasants; and this association was such that until the present century the constitutional history of Sweden represents a continuous strife, success attending variously either of the contending parties, between the king and the council and the Riksdag. By the Convention of Moss, in 1814, and the decision of the Congress of Vienna, Norway was separated from Denmark and joined to Sweden. Norway's acceptance of this action

was rather compulsory. The Norwegians rose in revolt against the attempt to force upon them outside control, and for a short time Norway assumed the position of an independent kingdom, elected Kristian king of Norway, and framed for herself a liberal constitution. The resignation of King Kristian was brought about shortly, and Bernadotte, with English assistance, compelled Norway to accept the king of Sweden, Karl XIII., as her sovereign, and the Convention of Moss was ratified in November, 1814. However, Norway was permitted to retain the new constitution, which she had adopted at Eidsvold in May, 1814. This constitution effected the establishing in Norway of a more simple and liberal government than that of Sweden, where the old constitutional arrangements were retained until 1866, thus making the king's power most potential. In 1866 the constitution of Sweden was also revised, no doubt in consequence of the influence of the democratic ideas embodied in the constitutional laws of Norway.

551. The Fundamental Laws of Sweden.—The description of the laws of Sweden and Norway included in this and the next section applies to the time preceding the separation of the union that had existed between Sweden and Norway up to the spring of 1905, when the Norwegian legislature declared its intention to terminate the union and to make provision for the individual representation of Norway in foreign countries. Whether

this intended division of the two states will be permanent cannot at this date be predicted; nor is there any positive news available as to whether Norway will henceforth be a separate kingdom or a republic.

The fundamental laws of Sweden recognise a division of the governmental powers into executive and legislative only, the judicial powers being supposed to be vested in the king. These fundamental laws are not a single written-out constitution, but consist in part of the laws pertaining to the succession to the throne, enacted during the change of the dynasty in 1807, when Bernadotte was chosen as successor to the throne occupied by Karl XIII., who had no children. The laws passed in February, 1810, regulated the legislative business, retaining the four estates; and these, with the laws guaranteeing the freedom of the press, passed in 1810, and the laws of 1866, by which the clumsy system of the four estates was abolished and two houses established instead, are part of the fundamental laws of Sweden. In Sweden as well as in Norway the king exercised not only the prerogative of general oversight, but many of the administrative details were also assigned to him, the ministers being councillors of state rather than the directing heads of the departments. There are seven ministers, as follows: Foreign Affairs, Interior, Justice, Finance, War, Marine, and Educational and Ecclesiastical Affairs. At the head of the

ministers is the prime minister, who has no special portfolio. The ministers can take active part in the proceedings of the Riksdag, have the right to vote and to initiate legislation, exercising this right in the name of the king. Their responsibility is not only to the king, as in Germany, nor to the legislature only, as in France and England, but may be said to occupy a position about halfway between them. In cases of political disagreement between the ministers and the legislature the ministers usually resign in consequence.

Every decree signed by the king must be countersigned by the minister whose affairs it concerns, and he must take the opinion of his ministers upon public questions. Administrative laws, regulating trade, commerce, manufacture, as well as police regulations and vagrancy laws are also exclusively formulated by the king, who is empowered to adopt framed rules referring to building and sanitary precautions and protection against fire.

The legislative powers are exercised by the Riksdag, which consists of two chambers, as in other governments, there being one marked difference, however, as both of the chambers are representative and there is no House of Lords. In the upper house there are one hundred and fifty members, chosen in the proportion of one member to every thirty thousand inhabitants, for a term of nine years. The members are elected by the councils of the towns, and the representative bodies of the counties. The qualifications re-

quired for eligibility to the upper house include the possession of taxable property to the value of twenty-two thousand dollars for at least three years previous to the election, or an income of at least eleven hundred dollars per annum. The lower house has two hundred and thirty members, the proportion of representation being one member to every forty thousand inhabitants in the rural districts, and one member to every ten thousand inhabitants in the towns. They serve for a term of three years, and are elected by the electors of the towns and the rural districts.

552. The Fundamental Laws of Norway.—The fundamental laws of Norway consist of the Convention of Moss, adopted in November, 1814, of their own liberal constitution framed at Eidsvold in May, 1814, and the liberal *Riks-Acten* of 1815, the latter being the agreement drawing the two countries together under one sovereign. This law Sweden regarded merely as a treaty, while Norway embodied it in her fundamental laws.

The king occupies in Norway the same or nearly the same position in relation to the Council of Ministers as he does in Sweden, but the fact that the king is absent in Sweden gives some additional powers to the ministers, because this necessitates their exercising a larger part of the governmental authority, the king's power to reverse their actions being limited by law.[1]

[1] These paragraphs refer to the status antedating the separation of 1905.

There are seven ministerial departments: Ecclesiastical Affairs, Interior, Justice, War and Navy, Public Works, Finance and Customs, and Audit. Norway has hitherto had no department of Foreign Affairs.

The Council of State in Norway consists of two parts, namely the Minister of State and two councillors, who accompany the king, and whom the latter must consult upon Norwegian affairs while he is in Sweden; the second part being the prime minister, who may also have a portfolio, and the other ministers.

The king's legislative powers are more limited than they are in Sweden, and, while he may issue some decrees while the legislature is not in session, these decrees are in force only until the legislature assembles again. The king's veto is not absolute, as in Sweden, and if a bill vetoed by him is passed by three successive sessions of the legislature the bill becomes a law regardless of the king's veto.

The relation of the Norwegian ministers to the legislature is about the same as in Sweden, but, while they have a right to sit in the legislature and to initiate legislation, they do not vote; and if defeated, there is no established custom requiring their resignation in consequence of such defeat.

The Norwegian legislature, the Storthing, is practically a single body, acting as such upon all constitutional and financial questions, and for the decision of all cases where its subdivisions have

failed to agree upon measures submitted, but for all ordinary bills it is divided into two sections, the Lagthing, and the Odelsthing. There are one hundred and fourteen members, serving for three years, one third of the membership being returned by the towns, and two thirds by the rural districts. The elections are indirect, and property qualifications are required for the right of franchise.

The division of the Storthing into the Lagthing and the Odelsthing is made as soon as the legislature has assembled, one fourth of its members being selected, by its own vote, for the Lagthing, which constitutes something like an upper chamber, or revisory body, while the remainder constitutes the Odelsthing, which originates all legislative business.

553. **The Common Government Before Separation.** —Before the proposed separation was announced by the Storthing, in the early part of 1905, the king represented the common government of Sweden and Norway, as both were separate kingdoms, bound together only through the person of the sovereign. The relations of united Sweden and Norway with foreign countries constituted practically the only affairs common to both countries, and the king's power in foreign affairs included the declaration of war, concluding of peace, the entering into and dissolving of alliances, the sending of and recalling of representatives at foreign courts, etc., and he acted

through the Swedish Minister of Foreign Affairs, as Norway had no such department.

Such other affairs as were of interest to both countries, but which did not come within the power of the king, were decided by legislation adopted by the different houses of both Sweden and Norway.

Whenever the Council of State of either Sweden or Norway had to consider questions of interest to the other kingdom, the Council had to be reinforced by three councillors from the same. In Sweden the Norwegian minister resident and the two councillors who regularly accompanied the king were called in, while in Norway three Swedish ministers had to be present.

In the spring of 1905, Norway's legislature declared its intention of severing the connexion with Sweden, and so informed the king of the latter country, who hitherto had been its own sovereign as well. The question as to whether a scion of the house of Bernadotte will be invited to occupy the throne made vacant through Norway's action, whether some prince of another royal family will receive the call, or whether some pending negotiations will end in a reconciliation and the re-establishment of the union, is still in abeyance.

There seems to be even a possibility that Norway will take rank among the nations of Europe as a republic.[1]

[1] Since this was written the Norwegians have declared themselves for a monarchical government, and Prince Charles of Denmark has been invited and has accepted the call to the vacant throne of Norway.

O—Italy

554. Italy in the Nineteenth Century.—By the decision of the Congress of Vienna, Italy was put into a very degrading position, the former commonwealths not being allowed to restore their institutions, and most of the small principalities being handed over to princes of various royal houses, who endeavoured to keep their domains in the condition that had prevailed before the revolution. The tyrannical rule and reactionary policy adopted by these rulers caused wide-spread dissatisfaction, which finally culminated in 1820 in the so-called Carbonari uprising. King Ferdinand, the ruler of Naples and Sicily, was compelled to give to his subjects a constitution, which is known as the Spanish constitution of 1812. Prince Metternich, the Austrian prime minister, decided that Austrian interests were concerned, the exclusion of liberal influences from Lombardy and Venetia being possible only by the suppression of all liberal tendencies in their inception wherever in Italy they might occur. In accordance with this view an Austrian army was dispatched to subdue the revolutionists, and Ferdinand was restored in his former authority.

A similar revolt broke out in Piedmont. King Victor Emmanuel I. refused to yield to the demands of the people, and resigned his crown in favour of his brother Charles Felix, who, by threatening to summon the Austrian troops, accomplished

the termination of the movement. Through the influence of the power of Austria, Italy was thus kept in submission for fully ten years.

In 1830 the revolution in France caused a repetition of the scenes of 1820–1821, but the uprising had the same result, the Austrian troops succeeding in quelling the disturbances by force of arms. This second interference of a foreign power in their internal affairs caused the feeling of hatred against the foreign meddlers to grow stronger and stronger, and in 1848 another signal was given for the revolt. However, Italy's dream of liberty and unity was not to be realised as yet, and the Austrians again subjugated the rebellious people, while France also interfered, prompted mostly by jealousy of Austria. By the autumn of 1849 the rebellion was totally crushed, and many of the liberal leaders were executed, imprisoned, or exiled. While the results of this third revolution were practically nil, the Italian patriots, who hitherto had been divided into three different parties, each of whom wished to liberate Italy (but each of whom aimed at a different national organisation, one party wanting a republic, the second a confederation of the various states under the leadership of the Pope, and the third being desirous of establishing a constitutional monarchy with the king of Sardinia at the head), now joined hands and agreed that the kingdom of Sardinia was to be the nucleus of a free and united Italy.

555. United Italy.—Victor Emmanuel II., the

king of Sardinia, was the man to whom the patriots now turned in the hope that he would realise their dreams of liberty and unity. Count Cavour, Victor Emmanuel's great minister, and the famed Garibaldi were the men who rendered the most valuable and effective services in the endeavours to establish the unification of Italy. In 1859 Count Cavour sent a note to Austria, to the effect that unless Austria granted to Lombardy and Venetia free government, and ceased to interfere in the affairs of the rest of Italy, war would be declared against her. Austria refused to grant the demand and war followed, the Sardinians being aided in the struggle by French troops. The war lasted until the following year. Austria retained Venice, but Sardinia received the greater part of Lombardy. Tuscany, Parma, Modena, and Romagna were united with the kingdom of Sardinia.

In 1860 a revolt broke out in the kingdom of Naples and Sicily, and while the king of Sardinia dared not offer direct assistance, for fear of displeasing Austria and France, Garibaldi, at the head of a band of volunteers, set sail for Sicily, drove the troops of the king from the island, and, crossing over to the mainland, marched into Naples, being hailed by the populace as their deliverer. Naples and Sicily were then annexed to the Sardinian kingdom, which was now named the "Kingdom of Italy."

In 1866 the Italians took advantage of the engagement of Austria in the north, where the

Seven Weeks' War had broken out, and added Venetia to the kingdom of Italy. Only Rome was now lacking to the complete unification of Italy. When the French republic was established, Victor Emmanuel was notified by France that that country would no longer sustain the papal power, and he promptly gave notice to the Pope that Rome would henceforth be considered the capital of the kingdom of Italy. Rome was occupied by the Italian troops, and Victor Emmanuel entered the city and took up his residence there.

556. The King of Italy and the Pope.—The extension of the authority of the Italian government over the papal states took away from the Pope the last vestige of temporal power, but he retained his spiritual authority. So far as the relations of the Pope to the king of Italy are concerned, there always has been considerable friction, the Pope at first refusing to acknowledge the loss of his temporal power; but in 1871 the Italian Parliament passed the so-called papal guarantees, which defined the position of the Pope to the kingdom of Italy. There is even the hope that other steps towards a reconciliation with the Italian government will be taken by the present incumbent of the papal chair, who has shown a disposition to make possible a final solution of the difficult problem of the mutual relations between the Pope and the king of Italy.

P—ENGLAND

557. England in the Nineteenth Century.—The results of the revolutions of 1790, 1830, and 1848 in England were the various reform measures which were introduced in response to the demands of the people. The French Revolution of 1790 at first gave an impulse to the liberal movement in England, but the terrors that accompanied the establishment of the French republic so frightened the English liberals that no organised movement to enforce their demands was attempted, and the feeling even spread throughout England that liberal sentiments were dangerous and revolutionary. After the terrors of the French Revolution had been forgotten, liberal sentiments again began to find listeners, the people complaining that they had no part in the government, although it claimed to be a government of the people. Instead of opposing their demands, the English government prevented all outbreaks of the liberal tendencies into a revolutionary movement by the timely granting of the demands of the democracy, so that at the present time England is a monarchy in form only.

The first step towards a liberal government was the granting of the Reform Bill in 1832, which changed the electoral law of the kingdom; the right of franchise was given to the fourth class, or the masses, by the Reform Bill of 1867, and this was even further extended by Gladstone in 1884.

The initiative towards securing these privileges was taken in 1848 by the so-called Chartists, but after some riotous demonstrations the organisation fell to pieces.

The principal event in India in the nineteenth century was the so-called Sepoy mutiny (1857–1858). The immediate causes were the discontent among the native princes, who had been deposed, and the growing conviction among the natives that their religion was endangered.

The revolt broke out in Bengal. The native troops fell upon their English officers and murdered them, the cities of Delhi and Cawnpore were seized, and the English populace massacred. However, many of the native regiments remained loyal to England, and with their aid the rebellion was suppressed.

In 1801, after a revolt had been subdued in Ireland, the Irish Parliament was merged into the Parliament in London. Ever since that time the question of legislative independence for Ireland has been the leading question in English politics. The Irish bitterly resented the act of the English which deprived them of their independent legislature, and in 1841 Daniel O'Connell nearly incited Ireland to another revolt, but the movement was suppressed. In 1886 Gladstone introduced a bill granting Home Rule to Ireland, which led to a bitter debate in Parliament; and to-day the question still remains unsettled.

While the pretext upon which Russia began the

war against Turkey in 1853 was the refusal of the sultan to recognise the czar as the protector of all the Greek Christians in Turkey, the real cause was his desire to oust the sultan from Europe and to place himself in possession of the key to the Black Sea, the Dardanelles. The preserving of the integrity of the Turkish empire was a matter of vital interest to England, as the means of keeping her hated rival from attaining her object in regard to the Bosporus and the Dardanelles, which would have put her in control of affairs in Asia. Thus when the sultan appealed to the Western powers for help, England readily joined France in granting the request, and participated in the Crimean War, from 1854 until 1856.

In 1882 England sent an expedition into Egypt to suppress a mutinous uprising against the Khedive. In 1885 a second expedition had to be sent out, because the Soudanese were threatening the Egyptian garrisons in the Soudan. Lord Wolseley was again placed in command of the English forces, and led the expedition to the relief of Khartoum, where Gordon was hemmed in by the forces of the mahdi. Khartoum fell before the expedition reached its destination, and the English troops were withdrawn from the Soudan, the greater part of which was abandoned to the Arabs.

Q—The Government of England

558. The British Government of the Present Time.

—The British system is the great type of parliamentary government and may be said to be the model of all Europe to-day.

The English executive consists of the sovereign and Cabinet of ministers. Real executive authority rests with the Cabinet, although in law the Cabinet constitutes an advisory board only, the government being conducted in the king's name.

559. Influence of Parliament upon the Executive. —The Parliament, specifically the House of Commons, exercises great influence upon the English executive, inasmuch as it claims the right to direct in the name of the people, and the ministers constitute, in effect, only a committee of the majority of the House of Commons, as they are always chosen upon recommendation of the recognised leader of the political party having the majority in the lower house.

The ministers are responsible to Parliament, and are expected, as members of the houses, with full privileges to participate in their proceedings, to explain and give reasons for their ministerial policy; but all important legislation is initiated by the ministers, so that the efficiency of Parliament, in a measure, is made dependent on the Cabinet.

When a new Cabinet is to be organised the king sends for the leader of the majority in the House of Commons and requests him to form a Cabinet. If the leader is certain of the approval of his party,

he accepts the commission, and selects, after due consultation with the prominent members of his party, such men as he wishes to nominate for the various offices. The members of the House of Commons cannot accept the commission as ministers before they have secured the approval of their constituents. They must resign their seats and at once seek a re-election, as members of the Parliament and as ministers. In such cases the opposite political party, as a rule, does not contest their seats, and the proceedings are hardly more than a mere formality.

The Cabinet must keep the Parliament informed of their course of action in all important affairs of state, except such as cannot be in prudence made public, and if the House of Commons fails to approve of any important measure adopted or proposed by the Cabinet, or if it passes a vote of censure, the custom is firmly established by precedent that the ministers must resign, as a whole; but if the Cabinet is of the opinion that the House of Commons has not acted in a spirit which would be certain to meet with the approval of their constituents, it can advise the king to dissolve the House and order a re-election, and upon the vote of the new House would then depend the continuance of the tenure of office of the ministers.

In special cases, where the responsibility for some objectionable official action can be fixed upon one of the ministers, who may have acted without the outspoken approval of his colleagues, the

dismissal of this particular minister may be brought about instead of the resignation of the entire Cabinet.

560. The Evolution of the Five Offices of State.—The five offices of state are the Home Office, the Foreign Office, the Colonial Office, the War Office, and the India Office.

The Home Office advises the king with regard to the granting of pardons, superintends the constabulary and the administration of prisons, and has also some control over the local magistrates.

The Foreign Office exercises the functions pertaining to the relations with foreign powers.

The Colonial Office attends to such affairs relating to the English colonies as are not subject to the governmental authority of the colonies themselves.

The War Office manages the military establishment.

The India Office administers directly the affairs of India, excepting some native states having practically independent local government, over which it exercises superintendence and control.

Very early in the process of constitutional development there was established the office of a principal secretary of state, who at first was only a confidential adviser of the king. Later the office assumed a more recognised character, and the multiplication of its duties made the appointment of a second secretary of state necessary,

and finally three more secretaries were added. All five principal secretaries of state hold theoretically one and the same office, and are empowered to perform each other's duties; in practice, however, each is the head of a separate department, each of the five offices having a principal secretary of state.

561. The Privy Council.—The Privy Council at first was a small body of confidential advisers of the king, selected out of the permanent council.

This council possessed at one time practically the chief administrative as well as executive authority; its functions as an advisory board to the king have been superseded, however, by the Cabinet, and it has not been asked for political advice for two centuries. Its executive functions have been transferred to the departments, and it takes no part in the functions of the ministers; still the ministers hold the executive power only by virtue of their membership in the Privy Council, and the Cabinet is not a body recognised by law, its existence depending solely upon the law of custom. The president of the Privy Council is the nominal chief of the Department of Education, and a judicial committee of the Privy Council, under the presidency of the lord chancellor, constitutes a court of appeals as well as a court of highest instance for India, the colonies, the islands of the Channel, and the island of Man.

562. The House of Commons.—While nominally it is only equal to the House of Lords, the House

of Commons, in actual power and authority, occupies a higher position, and its power is steadily increasing.

The House of Commons, as instituted at present, is a representative body elected by universal suffrage. The admission of the Commons into Parliament in 1265 had provided for the representation of those cities and boroughs only whose wealth and population entitled them to the privilege. In the course of time some of these cities became depopulated and decayed; still the decayed boroughs, called the "rotten boroughs," retained their privilege of representation in Parliament, while many large industrial cities were unable to gain for themselves an equal privilege. The custom of the sovereign, to grant the privilege of representation to unimportant places, for the purpose of securing their influence in the Commons, also greatly added to making the system virtually a farce, as the elections could easily be controlled by corrupt means. The agitation for a reform of the system was the cause of long contest between the Liberals and the Conservatives, but finally the pressure brought to bear upon them caused the Conservatives to yield, and the Reform Bill of 1832 was the result, providing for a wholesale redistribution of seats, the disfranchisement of fifty-six of the "rotten boroughs," and a complete reformation of the franchise, the number of electors being greatly increased.

In 1867 another reform bill was enacted, increasing the number of Scotch members, and readjusting the representation, the right of franchise being given to all householders and lodgers in the boroughs who paid ten pounds per annum in rent, and in the counties, besides the forty-shilling freeholders, to all occupiers of lands or houses paying a yearly rental of not less than twelve pounds.

In 1884 Gladstone extended the right of franchise even further, the qualifications for the voters in the counties being made the same as in the boroughs, so that practically the right of franchise is enjoyed by the majority of the male population, with the exception of the agricultural labourers.

The redistribution of 1885 fixed the number of seats in the House of Commons at 670, the reforms of 1832 and 1867 having left them at 658.

The members of the House of Commons are elected by secret ballot and their term of office is seven years, although the average duration of a Parliament is less than four years. Any citizen in possession of full rights of citizenship is eligible, excepting the priests of the Church of England, ministers of the Church of Scotland, priests of the Roman Catholic Church, sheriffs, and English and Scotch peers. Irish peers not elected to the House of Lords are eligible, however.

The business of the House of Commons is largely under the direction of the Cabinet, which

initiates all important legislation. Certain days in the week are set apart for the consideration of measures introduced by private members. The Speaker is elected by the House itself, while the clerk and sergeant-at-arms are appointed by the crown.

563. The House of Lords.—The House of Lords consists of a varying number of members in so far as the representation of England is concerned, there being no limitation to the number of hereditary peers of England, but with respect to Scotland and Ireland the number is fixed.

The House of Lords in 1896 was constituted by one hundred and ninety-six English peers—dukes, marquises, earls, viscounts, and barons,—sixteen Scottish peers, elected by the body of Scottish peers for the term of the Parliament, twenty-eight Irish peers, elected by the Irish peerage for life, two archbishops, and twenty-two bishops.

The authority of the House of Lords as regards legislation is not very clearly defined, and while it is theoretically fully the equal of the House of Commons, it is in fact much inferior. All legislation must have the approval of the House of Lords as well as of the House of Commons, but the Upper House scarcely ever refuses to consent to measures adopted by the House of Commons, and in truth its authority is that of a revising faculty over bills passed by the Commons.

The House of Lords also constitutes the supreme court of appeals, but it hardly ever acts

as such a body, and the functions of this court are exercised by four lords of appeal, members of the House of Lords by virtue of their office, and the lord chancellor.

564. The Organisation and Jurisdiction of the Law Courts, Since 1879.—The law courts of England have been the expounders and makers of that great system the "Common Law," while the local government has secured the greatest measure of personal and civil liberty to the subjects.

Under the name of Court of Judicature are understood the general courts of England. The Court of Judicature consists of two separate courts, namely, the High Court of Justice and the Court of Appeals, and for sake of convenience the High Court of Justice is arranged into these divisions: the Chancery Division, the King's Bench Division, and the Divorce, Probate, and Admiralty Division. The judges of these divisions do not often sit together as one body, cases being tried, as a rule, before one judge only, although the three divisions comprise twenty-one judges, but in cases of appeals from courts of lower instance two or more judges must sit together. The decisions of the High Court of Justice are subject to appeal to the Court of Appeals, and the House of Lords stands over them as a court of last resort.

The Court of Appeals consists of the master of the rolls and five lords justices, and to this permanent court are sometimes added the

presidents of the three divisions of the High Court of Justice. The Court of Appeals holds its sessions in two separate bodies, each consisting of three judges, and its jurisdiction extends over all appealed cases involving questions of law or of fact. Whenever the House of Lords acts as a supreme court of appeals, its members do not assemble in a body, and the functions of the court are discharged by the lord chancellor, the four lords of appeal in ordinary, two of whom must be present, and to these are sometimes added an ex-lord chancellor, or one or more lords justices.

In each county there is at least one assize town, in which members of the High Court of Justice hear civil cases and also criminal cases. Civil cases may also be tried before County Courts, consisting of single judges, appointed to hold office during good behaviour. The latter are county courts in name only, however, the districts being much smaller than counties, but the judges are appointed for circuits, of which there are fifty-six, comprising about five hundred districts. The jurisdiction of the County Courts includes cases of debt where not more than fifty pounds, and equity cases where not more than two hundred pounds, are involved. An appeal may be made to the High Court of Justice even if the pecuniary amount be very small, if the County Court certifies that important principles of law may arise, or upon direction from the High Court of Justice, but most cases involving less than

twenty pounds cannot be appealed. On the other hand the High Court of Justice may turn over to the County Courts for decision cases involving less than one hundred pounds. The adjudication of criminal cases falls within the province of the justices of the peace, the borough justices, or judges of the High Court of Justice, the latter sitting four times a year as criminal assizes. All criminal cases are tried by juries, but in civil cases the jury system is seldom employed; however, if both parties so desire, a jury may be called.

565. The County.—Many of the counties of England represent in their areas the erstwhile separate Saxon kingdoms, and they still constitute an important centre of rural government. The process by which the present form of county government was attained may be described as a transition from the ancient institutions, in which it had its general council, presided over by the bishop and ealdorman, a faint trace of these institutions being preserved to the present day, through a period of rise of the sheriff's power, and then, by the abrogation of the abuses practised by the latter, the abolishing of their judicial powers, as well as the ultimate replacing of the old-time sheriffs by crown officials, to the reconstructed form, which was completed by the appointment of the justices of the peace, the latter in time acquiring the most important judicial and administrative powers in the local government.

The reform of 1888, an attempt to systematise the complex and inconsistent divisions of geographical and administrative areas, and to remedy the confusion resulting therefrom, made the counties the principal organs of local government, and the act of 1894 placed the counties upon the plane of the so-called county-boroughs, constituted by boroughs having not less than fifty thousand inhabitants, giving to the counties an organisation resembling that of the boroughs.

566. The Sheriff.—The sheriff's authority experienced a great growth during Norman times, the County Court becoming practically the sheriff's court, and the sheriffs also absorbed the financial functions. As in most cases the sheriffs were great barons, and often also were officials of the exchequer, as such auditing their own accounts, instances of abuse of their official positions were not of rare occurrence. This abuse of their power by the sheriffs was the cause of many changes, which aided in the process of giving to the county governments their present form. The general displacement of the sheriff's authority was begun by the sending of royal justices on circuits, accountable for their official actions. The election in the counties of the "custodian of pleas of the crown" resulted in a further reduction of the prerogatives of the sheriffs. Their tenure of office was then cut down to one year, and their participation in judicial affairs was entirely terminated. The appointment of the justices of

the peace culminated the process of transformation by which the sheriff became an administrative officer only, whose duty consists in the execution of the decisions of the courts, and superintendence of the elections for Parliament.

567. The Lord Lieutenant.—The lord lieutenant was the chief representative of the crown in the county as the keeper of the official records of the county. He was the successor of the sheriff as head of the militia of the county until 1870, when the command was transferred to the central administration.

568. The Justices of the Peace.—A part of the sheriff's prerogatives was abolished by the election of the "custodian of the pleas of the crown," in the counties, as stated before, but they proved unsatisfactory, and the Magna Charta abolished their judicial powers. Their successors were the justices of the peace, first as preservers of the peace only, the judicial powers being vested in them later, when they took away from the sheriffs the last part of their judicial functions, namely the hearing of petty police cases. The powers of the justices of the peace were steadily added to, and in the course of time they absorbed most of the judicial as well as administrative functions in the local government, which were not especially exercised by the central government in London. The Reform Act of 1888 took away from them the administrative functions, vesting them in the newly constituted council, and they were thus again limited

to their purely judicial authority, retaining, to some extent, the semi-judicial licensing function.

The great confusion resulting from the inconsistent division of the country into geographical and administrative areas without regard to each other, the smaller areas not being in all cases subdivisions of the larger, and the boundary line of a geographical division often crossing that of an administrative area, was one of the causes which brought about the reforms of 1888, which aimed at the simplification and gradation of the territorial divisions. The same complexity characterised the election of local officials, as well as the method and time of their election, and also the clumsy arrangement of collecting the taxes for various specific purposes separately, which was a most inconvenient feature for the taxpayers. When Lord Salisbury conceived the plan for a reconstruction and the remedy of the many existing evils, he proposed the centring of the administration in the counties and districts, which were to be made the principal agents of local government, and both the county and the district were to have representative councils, elected by a franchise based upon the parliamentary elections. Parliament, however, refused to approve of the portion of this reform referring to the districts, and only the part reconstructing the county was passed, by which the government of the county was reorganised. The smaller areas were made a part of the county in 1894.

569. The County Council.—The County Council, which constitutes the representative governing assembly, is composed of councillors and aldermen. Differing from the American system, there are no two separate bodies, of aldermen and of councillors, as they constitute one body, the two differing from each other only as regards tenure of office, method of election, and number.

The councillors are elected directly by the voters for a term of three years. The aldermen number one third of the councillors, and are elected either by the councillors themselves or by the voters, their term of office being six years. One half of the aldermen is renewed every three years. The Council is presided over by a chairman, who has taken over the administrative and financial functions of the justices of the peace. The qualifications necessary for election as councillor are the possession of full electoral privileges to vote in the elections for Parliament, and in the counties peers having property in the county and members of the clergy are also eligible. Actual residents, either within the county or within seven miles of it, who pay rent in the county, occupy a house or shop in the same, are entitled to vote as electors of the county councillors, the county being divided in as many electoral districts as there are councillors.

570. The Functions of the County Council.—The following are among the principal functions of the County Council: The administration of the

property of the county; the purchasing of land or buildings for the use of the county; the maintenance of such roads as are not managed by urban authorities, and of pauper and lunatic asylums; the management of reformatory and industrial schools; the payments of salaries paid out of taxes collected by the county, excepting the clerks of the justices of the peace; the division of the coroners' districts and the apportionment of the coroners' fees; the administration of the laws bearing upon contagious diseases of animals; fish preservation, weights, measures, etc.; the division of the county into polling districts, the selection of the polling places, as well as the supervision of registration of the voters; the licensing of theatres, music halls, etc.

A committee of the County Council, acting jointly with a committee of the Quarter Sessions, exercises the police powers formerly vested in the justices of the peace, and the County Council also has supervision over the system of parish government, and decides whether the smaller parishes shall have parish councils or not. Besides these manifold functions the County Council determines the county taxes and their assessment, audits the accounts of the county treasurer, and it can borrow money for the construction of public works, the purchase of property for county uses, or the consolidation of the debt of the county; and it may also issue stock, but this only after having obtained the consent of the Local Government Board,

571. **The County Budget.**—The local financial year in the county begins on April 1st, and on this date the estimate for the coming year is submitted to the County Council, the estimate being for two periods of six months each. If the result of the first six months show the necessity for such action, the estimate for the second six months is either increased or decreased, as the case may be. The accounts of the county are audited by the district auditors, who are appointed by the Local Government Board, and annual financial returns are made to this board, an annual report being also submitted to both houses of Parliament. In order to reduce the tax rate, it was customary before the enactment of the reforms of 1888 for the government to make annual appropriations of money to pay some part of the local expense of administration. The Reform Act of 1888 provides for the apportionment among the counties, under the direction of the Local Government Board, of moneys collected from certain licenses and of a part of the proceeds from probate duty, in order to aid in paying for the maintenance of pauper lunatic asylums and the education of paupers.

572. **The Parish.**—The parish formerly was a unit in the organisation of the Church. As citizenship in those times was almost inseparable from church membership, the members of the village meeting also exercised the duties of electing church-wardens, acting as the vestry, or assembly of church members. During feudal times, all

the township privileges were absorbed by the feudal lords, and the vestry remained the only part left standing of the old-time organisation. The reconstruction of local government began by the reform of 1888, and it was carried further by the laws passed in 1894, by which the parish was again made an important unit in the local self-government, it being strictly separated from all connexion with ecclesiastical affairs, which were left to the vestries.

The smaller parishes, having less than three hundred inhabitants, are administered by the parish meeting, unless the County Council has given to the parish a council, in which case the latter becomes the executive agent in the parish. Every person of legal age, possessing the necessary qualifications as elector for the County Council, is a member of the parish meeting, and married as well as single women are included. Larger parishes have parish councils, having from five to fifteen members, the parish meeting exercising no function beyond the election of the councillors, and the voting upon the adoptive acts and upon larger loans. The term of office of the parish councillors is one year, and women are also eligible. The chairman of the parish council is by virtue of his office a justice of the peace for the county.

Among the functions of the parish authorities, the parish meeting, or the parish council, are the management and acquisition of parish property, erection of buildings for the use of the parish,

maintenance of the roads and burying grounds, fixing of the local assessments and tax rate, the appointment of the overseers of the poor, and the preparation of the parish register.

573. **The Borough.**—The boroughs are corporate towns possessing a regularly organised municipal government and enjoying special privileges conferred by royal charter. They are governed by mayors, aldermen, and councillors, the latter being elected by the taxpayers of the borough, holding office for three years. The aldermen serve for a term of six years, are elected by the councillors, and their number is one third of that of the councillors. One third of the councillors is renewed every year, and one half of the aldermen every three years. The aldermen and councillors constitute one single body, and they elect the mayor, whose office is a salaried one. The mayor serves for a term of one year.

The mayor, acting with the aldermen and councillors as one single body, constitute the council of the borough. If this council deems it desirable that the borough be put in equal rank with the county, it applies to the Local Government Board, and the latter holds a local inquiry, upon which the decision is based. If the board decides that the borough is to be made a county borough, it can so order, but Parliament must confirm this order before it becomes permanent.

The county boroughs are entirely separated from the counties in which they lie, in so far as

local government is concerned. The boroughs outside of the county boroughs can be put into three classes, so far as their relation to the counties in which they are situated is concerned. Into the first class fall all boroughs having a population of more than ten thousand inhabitants and having their own quarter sessions, or quarterly meetings of the justices. These retain an organisation nearly as independent as that of the county boroughs themselves, and they form a part of the county only for a few purposes of self-government. Into the second class may be placed boroughs having less than ten thousand inhabitants but having their own quarter sessions. Many of the prerogatives of the borough council were transferred by the act of 1888 to the County Council, especially the maintenance of pauper insane asylums, the management of reformatories, highways, coroners, etc. The smaller boroughs, having less than ten thousand inhabitants, and no separate quarter sessions, comprise the third class, and they are practically in almost all matters part of the counties in which they are situated.

574. The Government of London.—By the act of 1888 London was made a county under the name of "Administrative County of London," having its own county organisation, including the lord lieutenant, sheriff, council, and the justices of the peace. It is not a county borough, as to the vestries of the many parishes constituting the metropolis by the act of 1894 were given the

powers of regular urban district councils, or the councils of urban parishes grouped into districts, while the "City" itself in fact merely constitutes a quarter session borough within this metropolitan county.

575. England's Colonial Policy.—After the opening up of new channels for the activities of Europe by the discoveries of the fifteenth century, England at once took a prominent part in the colonising movements towards the New World, and thereby assumed an important position among the powers of Europe. Since then England has steadily added to her colonial possessions, and English institutions have been carried into the remotest countries of the world.

It was only through experience that England came to adopt the right policy in the management of her colonies, and through the realisation of mistakes made, while it came too late to remedy them before violent opposition had been created, resulting in the loss of her greatest colonies, she was brought to guard the interests of her other colonies in a more liberal spirit, singularly unlike her first policy, the dominant principle of which seemed to have been a sense of complete ownership, from which were supposed to grow rights of absolute dominion and extraction of unlimited profits. In this policy England had only followed the example set by Rome, but she was more fortunate in the end, inasmuch as the loss of her American colonies did not result in her own down-

fall, for she was not dissuaded from carrying out further plans for expansion, and was able to build up another colonial empire nearly as great as that she had forfeited by her short-sightedness. However, this change did not take place immediately after the loss of America, and a further lesson was needed before England experienced the change of heart which ultimately brought about the abandonment of the narrow policy heretofore pursued in the government of her colonies. This lesson was the rebellion in French Canada in 1837. While the rebellion was put down, the result of the outbreak was far different from what it would have been half a century before, and it was certainly most satisfactory to Canada, largely through the thorough appreciation of the real state of affairs and of the remedies needed to settle the existing differences by Lord Durham, the English commissioner sent to Canada after the rebellion, in order to ascertain the grievances of the colony and to institute the proper remedies and liberal reforms. Lord Durham was recalled by England because of his arbitrary conduct, but his statement that nothing else but independent self-government would have the desired effect carried much weight and no doubt aided in giving such privileges to Canada in 1847, and later also to other British colonies, that they were able to administer their own government.

576. **The Colonies.**—The English colonies are classified as follows: (1) Self-governing colonies,

namely: Canada, Newfoundland, Cape Colony, New South Wales, Queensland, South Australia, Victoria, West Australia, and Tasmania—the latter six colonies constituting the Commonwealth of Australia,—and New Zealand; (2) Crown colonies, namely: St. Helena, Gibraltar, Trinidad, Straits Settlement, Jamaica, the Bahamas, and Bermuda. The self-governing colonies enjoy complete legislative independence, with the exception of such matters as affect the interests of the empire, while the crown colonies are governed in a measure more or less complete through the Colonial Office in London.

577. **Canada.**—The government of Canada was not put upon a satisfactory basis until 1867, when by the British North America Act the Dominion of Canada, consisting of Quebec, Ontario, New Brunswick, Nova Scotia, Manitoba, British Columbia, and Prince Edward's Island, received its present constitution, each of the provinces named being given a separate administration, presided over by the lieutenant-governor. Each province has a Cabinet of ministers, the ministers being chosen from the majority of the lower chamber, and they are responsible to Parliament (the provinces of Ontario, British Columbia, and Manitoba have a Parliament consisting of one house only), as the representatives of the people, for their policy and executive acts. The government of the Dominion of Canada is shaped after the government of England, the self-governing provinces

being united under a central government, with its own governor-general, Cabinet ministers, Parliament, but it remains nevertheless an integral part of the British empire. The Cabinet is composed of fourteen members, who represent the majority of the House of Commons, namely the Prime Minister, the Secretary of State, the Minister of Finance, of Trade and Commerce, Justice, Railways and Canals, Militia, Agriculture, Public Works, Interior, and the Postmaster-General, and besides there are two ministers having no special portfolios.

The Canadian Parliament consists of the Senate or upper chamber, having eighty-one life members, appointed by the Governor-General, and the House of Commons, with two hundred and thirteen members, serving for a term of five years. Representation in the House of Commons is proportionate to the population, it being stipulated, however, that Quebec shall never have less than sixty-five representatives.

578. Australia.—On January 1, 1901, the Commonwealth of Australia was proclaimed, consisting of the six colonies (now denominated Original States) of New South Wales, Victoria, Queensland, South Australia, Western Australia, and Tasmania, the government being very similar to that of Canada. Legislative power is vested in a Federal Parliament. This legislative body is constituted by the king, represented by the governor-general, the Senate, and the House of

Representatives. The several State Parliaments retain authority in all matters that have not been specifically transferred to the Federal Parliament. The executive power of the king is exercised by the governor-general, with the aid of the Executive Council consisting of seven Ministers of State. They are: the Minister of External Affairs and Prime Minister, of Trade and Customs, of Home Affairs, of Defence, the Attorney-General, the Treasurer, Postmaster-general, and the Vice-President of the Executive Council. In principle the governments of the several colonies are very little apart, there being some difference, however, in the composition and election of the various Parliaments.

In the colony of Victoria the government rests with a Parliament consisting of two houses, the Legislative Council, and the Legislative Assembly. General elections are held every three years, all men of the legal age of twenty-one being entitled to vote, and the vote is by ballot. The governor is appointed by the king of England, and is assisted by an executive council, consisting of the ministers and ex-ministers. There are ten ministers, namely, the Treasurer, Chief Secretary, the Minister of Public Instruction, of Water Supply, Public Works, Agriculture, and Mines, the Solicitor-General and Attorney-General, and two ministers without portfolio.

579. India.—India is governed directly from London by the India Office, whose head is a

minister, the Secretary of State for India, assisted by a council of ten or more members appointed by the crown from among ex-officials of the Indian service, or ex-residents of India, through the governor-general, also assisted by a council of five or six members likewise appointed by the crown. This council acts also as a legislative council, and as such is augmented by the addition of from ten to sixteen members nominated by the governor-general.

The direct government of the India Office, through the governor-general, is not applied equally to every part of India, as India is divided for ordinary administrative purposes into provinces, each with a government of its own, enjoying varying degrees of independence in the management of local affairs, and some of the native states have practically complete autonomy, of course under English control. Bengal, the North-Western Provinces, and the Punjab are administered by single officials, lieutenant-governors, appointed by the governor-general, and Bengal also has a legislative council. The governors of the presidencies of Madras and Bombay are appointed directly from England, and have an executive as well as a legislative council.

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